







THE  
CLASSICAL JOURNAL:

FOR  
SEPTEMBER AND DECEMBER, 1827.

VOL. XXXVI.

Ω φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς ἑλπίδας· εἰ δέ γε πάμπαν  
Νῆϊς ἔφους Μουσέων, ῥίψον ἅ μὴ νοέεις.

EPIGR. INCERT.

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THE  
CLASSICAL JOURNAL;

N<sup>o</sup>. LXXI.

SEPTEMBER, 1827.

BERTIUS'S PTOLEMY.



ABOUT nine years ago an ingenious correspondent, styling himself Philo-Ptolemæus, noticed in the *Classical Journal* (see No. XXXIV. p. 320.) some editions of Ptolemy, and desired information respecting others; for to his surprise, it was found that the celebrated geographer had been totally omitted in Dibdin's "Introduction to the Greek and Latin Classics," at least in the second edition of that valuable work, where even the name of Ptolemy does not occur. It is possible that Dr. Dibdin has never seen the article above quoted; and therefore I shall not affirm that we are indebted to Philo-Ptolemæus for an improvement or addition made by our eminent bibliographer in the fourth edition of his most useful and excellent "Introduction" lately published, where he has assigned to Ptolemy an honorable place, and notices (in vol. ii. p. 363.) the editions,

Berti. Lugd. 1618. Folio. Gr. et Lat.

Ejusdem. Amst. 1619. Folio. Gr. et Lat.

This, says the accomplished critic, is the most important of all the editions of Ptolemy's Geography; it is also the rarest, and most valuable impression. He adds, that both editions are the same with respect to the text, although there are two dates. Dr. Harwood mentions the magnificent copy of it which he had seen in Dr. Hunter's collection now at Glasgow. Dr. Dibdin closes his account of Bertius's "*Theatrum Geographiæ Veteris*" by mentioning that in Hayes's Catalogue a fine copy of it (including the *Tabula Peutingeriana*) is marked at seven guineas.

Although such a sum may appear a high price for a single  
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volume, we learn from the article of Philo-Ptolemæus above quoted, that the "*Theatrum Geographiæ Veteris*" of Bertius was sold for *eight guineas* (in the year 1817), at Payne's in Pall-Mall; and, that another copy had been sold at a still higher price. I am now enabled to add, that, five or six weeks ago (in June 1827), a very handsome copy of the same work, in Payne's collection, with colored maps and in fine old binding (which may have enhanced its value), was estimated at *twelve guineas*. This noble work of Bertius contains the Greek text of Ptolemy's Geography, with a Latin translation; Mercator's maps engraved on large copper-plates, illustrating the Geography of Ptolemy, with Latin explanations in letter-press; a portrait of Gerard Mercator, taken in the sixty-second year of his age; his annotations on each of the maps; a copious "Index locorum, populorum, rerum quæ octo libris Ptolemæi Geographiæ continentur;" the "Itineraria duo Antonini Pii;" the "Provinciarum Romanarum Libellus;" the "Itinerarium a Burdigala Hierusalem usque et ab Hieraclea per Aulonam et per urbem Romam Mediolanum usque;" the celebrated *Tabula Peutingeriana* (or *Theodosiana* as it is sometimes called), divided into several segments engraved on copper-plates, with a Latin explanation in letter-press; and "Abrahami Ortelii Geographiæ Veteris Tabulæ aliquot; Europa, Hispania, Britannia, Gallia Strabonis, Belgium, Germania, Italia, Sicilia, Dacia, et Mæsia, Pontus Euxinus, Thracia, Græcia Sophiani, Africa, Palæstina, with engraved maps, and Latin descriptions in letter-press. All these works are comprised in one very large folio volume of six hundred pages; the last of which exhibits the following date, "*Lugduni Batavorum, excudebat typis suis Isaacus Elzevirius, sumptibus Judoci Hondii, Anno MDCXVIII.*:" although an engraved title prefixed to the Itinerary of Antoninus (and immediately following the Index to Ptolemy) is dated, "*Amstelodami, ex officina Judoci Hondii, Anno 1619.*" The copy above mentioned of this valuable work (sold in 1817 for eight guineas at Payne's) was purchased by Sir William Ouseley, who, as I have learned from himself, made use of it in comparing with the original Greek text of Ptolemy some very interesting and extraordinary quotations which he had discovered in Arabic and Persian geographical manuscripts.

P. V.

July 9th, 1827.

## AN INQUIRY

*Into the Credit due to DIONYSIUS of HALICARNASSUS as a Critic and Historian;—By the Author of 'Remarks on the supposed Dionysius Longinus.'*

No. IV.—[Continued from No. LXX.]

—Vafer ille Sicular insusurret Epicharmus cantilenam illam suam :

Νῆρε καὶ μέμνασ' ἀπιστεῖν ἄρῃα αὐτὰ τῶν φρενῶν.—Cicero, ad Atticum, Lib. i. E. 19.

IF a foreigner were to write our early history, he would probably be embarrassed by that obscurity which confuses the early history of almost every nation; he might also be misled by some of our most admired authors; and even if he resided among us, he might mistake the remains of romance and fable for memorials of ancient times, and testimonies to the truth of popular opinions.

"Hitherto," says Milton after mentioning Albion and Hercules, Diocletian and Japhet, "hitherto the things themselves have given us a warrantable dispatch to run them soon over. But now of Brutus and his line with the whole progeny of kings to the entrance of Julius Cæsar we cannot so easily be discharged: descents of ancestry long continued, laws and exploits not plainly seeming to be borrowed or devised, which on the common belief have wrought no small impression, defended by many, denied utterly by none."

The Fairy Queen of Spenser, the Caractacus of Mason, might be thought to support this idle tale; and an undiscriminating historian might adopt it without further examination, and the more readily, perhaps, because it seemed flattering to the British nation.

"Our long-lost Arthur" might also be another source of error or exaggeration. Milton, our greatest scholar as well as our greatest poet, is known to have thought King Arthur a fit subject for an Epic poem; Dryden entertained the same opinion; and in our own times the life and death of Arthur have been edited by Southey, and it is an adventure of King Arthur's that gives much of the beauty and interest to the *Bride of Triermain*.

Macpherson's Ossian would also claim a notice, and the his-



#### 4     *An Inquiry into the credit due to*

torian might justify himself by the example of Blair and Henry; the one an esteemed critic, the other a very pains-taking historian. Nor would Fergus and his long line of descendants be forgotten.

The early glories of Ireland might excite surprise; yet why should a foreigner totally reject the positive assertion of a native antiquarian, that Ireland, the venerable mother of Britain, "engendered of her own bowels one hundred and seventy-one kings for above two thousand years to the year 1198, all of the same house and lineage," &c. &c. But the tutelary Saint of England, "the patron of arms, of chivalry and the garter," has not yet been mentioned. Our national standard, our national coin, and our national Fasti or Calendar, bear witness to our belief in St. George and the Dragon. Should we blame the credulity or civility of a foreigner who, being unwilling to affirm that the whole English nation had adopted a mere romantic legend as a fact, should seriously endeavor to authenticate the wonderful exploits of St. George? Yet even if all these absurdities were made a part of history, it would not be impossible to maintain an appearance of discretion and judgment with the ill-informed.

Notwithstanding the porridge-pot of Guy Earl of Warwick, the wooden giants in the Guildhall of London, the portraits of Bevis and Ascapart at Southampton, and the thorn at Glastonbury, the legends connected with these memorials might be discredited, and all that belonged to the son of Neptune or the daughters of Diocletian might be indignantly rejected, so that in the midst of imposture there would be a semblance of veracity.

If a history composed of such materials were published by a foreigner for the edification and enlightening of his countrymen, would Englishmen be thought bound to answer and contradict it? Would their silence be thought a proof of their consenting to its truth? Cæsar and Tacitus suffice to show the real condition of Great Britain in former times. *Quid poetæ cum fide?* is as applicable now as in the younger Pliny's time; and St. George and his Dragon may be dismissed with as little ceremony as we should use in dismissing the accusations of those who should insist that we rejected the system of Newton, because we still talk of the sun setting and the sun rising; or who should call us heathens because there is a Pantheon in Oxford-street, and a Juno in many a dog-kennel.

How far these remarks hold good with respect to Dionysius and the Romans I shall attempt to show hereafter; at present I have a more irksome task: for I must continue to translate

what is not worth reading, except for its absurdity. Dionysius has three qualities which are invaluable in self-defence: he is very prolix, very dull, and very confused; so that in attempting to confute him, the critic runs more risks than one of being caught napping; and the reader's patience is seldom found the better for the wear.

In the present instance, as in the former, the translation will be unaccompanied with verbal criticism; not indeed because there is no need of it, but, on the contrary, because there is more need than the matter justifies. Dionysius makes a flourish about his style, and promises that it shall be excellent. He may keep the word of promise to the ear, but he breaks it to the sense. In many passages there is a want of clearness, and in others he is so little careful in his choice of words, as to convince us very fully that in his opinion the arrangement of words is of more importance than the selection of them.

As I have not been able to satisfy myself in my translation, and am unwilling to encumber it with notes, I shall feel much obliged by any remarks from those who may take the trouble to compare it with the original. The omissions are intentional; but if I have anywhere misrepresented Dionysius's meaning, I can only say that I have been more fool than knave; for nothing would have served my purpose better than faithfulness.

### *The Pelusgi and Tyrrheni.*

"But the Pelasgi being masters of much and fertile ground, not only acquired cities, but built others themselves, and prospered greatly. Their prosperity however was of short continuance; for when it seemed at its height, some of them were destroyed by divine calamities, and some by the neighboring barbarians, but the greatest part was again dispersed in Greece, and other countries: to give an accurate account of these would be tedious; a few remained in Italy, by the kindness of the Aborigines.

"The beginning of these calamities was a drought; vegetation was destroyed; the springs were dried up, or rendered unfit for use; and cattle and women suffered equally: there were abortions or loss of life in delivery both to the offspring and the parent; mutilation and helplessness in those who survived their birth; diseases and an unusual frequency of death in the commonalty, and particularly in those who were in the prime of life. When the oracle was consulted, the god answered, that 'although

they had obtained what they wished, they had not performed what they promised, but still owed what was of most value. For the Pelasgi, when suffering from a dearth, had vowed the tenth of all their produce to Jupiter, Apollo, and the Cabiri; but they had offered only the tenth of fruits and cattle.

"These are almost the very words of Myrsilus the Lesbian, except that he calls them not Pelasgi, but Tyrrheni, for a reason which I shall mention afterward."

"When this answer was reported to the people, they were unable to understand its purport; an old man, however, told them that the gods had great cause to complain of them, since they had not offered the most valuable part, the tenth of men. Some approved of this interpretation, others suspected fraud; but on sending again to consult the god, and to know whether the tenth of men was to be offered, the god made answer in the affirmative. Upon this a dissection arose as to the manner of taking the tenth. The rulers of the cities first disagreed among themselves, and then the commonalty suspected the rulers. Furious commotions ensued, and many houses were entirely abandoned, when a partial abandonment took place, because relations did not choose to be separated from their friends and remain among their enemies. These first leaving Italy wandered over Greece, and over many barbarous countries; others soon followed them; and this continued every year, for the rulers did not cease to make selections from the young men, that the gods might receive their due, and disturbances be prevented. Many also availed themselves of the oracle's answer as a means of getting rid of their private enemies, so that there were many enigrations, and the Pelasgi were widely dispersed; their manner of life, and the neighborhood of warlike nations had made them excel in warlike matters; their intercourse with the Tyrrheni had given them naval skill, and necessity made them enterprising, so that they easily gained the mastery wherever they came. By other nations they were called both Tyrrheni and Pelasgi, from the name of the country which they had left, and from the remembrance of their ancestry. I mention this, that no one on finding the Pelasgi called Tyrrheni by the poets and historians, may wonder at the same people being called by both names. For Thucydides in mentioning the cities on the coast of Thrace, the inhabitants of which spoke two languages, says, 'there are some of Chalcidican origin, but the greatest part is Pelasgic, sprung from those Tyrrheni who formerly inhabited Lemnos and Athens.' And Sophocles in his *Inachus*, has given these anapæsts to the chorus:—*O parent Inachus,*

son of the springs of father Ocean, greatly honored in the fields of Argos and the hills of Juno, and by the Tyrrhenian Pelasgi.

"At that time indeed the name of Tyrrhenia was known through Greece; and all the west of Italy, without distinction of nations, was called by that name, as happened in many other parts of Greece, and in what is now called Peloponnesus. For, on account of the Achæi, one of its nations, the whole peninsula, in which there are Arcadians and Ionians, and many other nations, has been called Achæia.

"The time in which the Pelasgi began to fail was about the second generation before the Trojan war, and reached rather lower down than that period, until the nation dwindled to very little: for with the exception of Croton, a remarkable city in Umbria, and any other that the Aborigines might happen to inhabit, the rest of the Pelasgic towns went to decay. But Croton having long preserved its ancient forms, lately changed its name and inhabitants; and is now a Roman colony, and called Cothornia.

"The cities which the Pelasgi abandoned were taken possession of by the neighbors, among whom the Tyrrheni are to be specified, as acquiring the most numerous and choicest cities.

"Some maintain that the Tyrrheni are *αὐτόχθονες* of Italy; others that they came from foreign countries. According to the former, they were called Tyrrheni, from the defences which they were the first of the inhabitants to make: for walled and roofed habitations are called *turrets* by the Tyrrheni, as well as by the Greeks; and the name is said to have been given to the Tyrrheni from that circumstance, in like manner as happened to the Mosynæci of Asia, for these live as it were in wooden towers with lofty beams, which they call *μύσυνα*. But they who fable that the Tyrrheni came from foreign parts, say that Tyrrhenus was the leader of the colony, and that their name was derived from him, and that he was a Lydian by birth, and an early emigrant from what was formerly called Mæonia, being the fifth in descent from Jupiter; for they say that Manes, the son of Jupiter and Terra, was the first king in that country; that Cotys was born of him and of Callirhoë, the daughter of Oceanus; that Cotys married Hælic, the daughter of Tellus the earth-born; that he had by her two sons, Adies and Atys; and that Lydus and Tyrrhenus were born of Atys and Callihea, the daughter of Choraüs. Lydus, who remained at home, succeeded his father, and the country was called Lydia from him: but Tyrrhenus, at

the head of a colony, acquired much land in Italy, and gave his own name to those who accompanied him.

“Herodotus, however, says, that Tyrrhenus was the son of Atys, and grandson of Manes; and that the emigration from Mæonia to Italy was not voluntary. According to his account there was a dearth in Mæonia; and for awhile the inhabitants, through fondness for their native land, tried many methods of remedying the evil, fasting every other day, and eating little at other times. But the dearth continuing, they made two divisions of all the people, and cast lots to determine which should remain. Lydus and his division had the better fortune: the others, with the goods and chattels allotted to them, landed in the west of Italy among the Umbri, and settling there, founded cities which remained in his time.

“I know that many others follow this account: some exactly; but others vary as to the leader of the colony, and the time. For some say that Tyrrhenus was the son of Hercules, and the Lydian Omphale, and that he came to Italy, and drove out the Pelasgi from all their towns north of the Tiber. Others maintain that Tyrrhenus was the son of Telepius, and came to Italy after the capture of Troy. But Xanthus the Lydian, who was very well acquainted with ancient history, and is an excellent authority for what relates to his own country, has not mentioned a Lydian prince of the name of Tyrrhenus in any part of his writings; nor does he appear to have known any thing of a colony of the Mæonians arriving in Italy; nor has he mentioned Tyrrhenia as a colony of the Lydians, although he has mentioned matters of less consequence.

“The sons of Atys according to him were Lydus and Torybus, and they both remained in Asia after the division of their father’s kingdom, and the nations which they ruled over were called after them.

“‘The Lydians,’ says he, ‘descend from Lydus, and the Torybi from Torybus: their language differs slightly, and several words are interchanged even now, as with the Ionians and Dorians.’

“Hellenicus, the Lesbian, says, that the Tyrrheni were formerly called Pelasgi, and received their present appellation after their settling in Italy. The account given in his Phoronis runs thus:

“Phrastor was the son of their king Pelasgus, and of Menippe, the daughter of Peneus: Amyntor was the son of Phrastor; Tentamides of Amyntor; and Nanas of Tentamides. In

the reign of Nanaſ the Pelasgi were driven out by the Hellenes, and leaving their ſhips in the river Spines in the Ionian gulf, they took Croton, an inland city, and making their inroads from it, they founded what is now called Tyrrhenia.

“Myrsilus, on the contrary, ſays, that after the Tyrrheni left their own country, they in their wanderings were called *Πελαγγοί*, or *ſtorks*, being likened to thoſe birds from their wandering in bands among the Greeks and barbarians; and that the wall of the Acropolis which is called Pelasgic was built by them for the Athenians. But in my own opinion, all who think the Tyrrheni and Pelasgi one and the ſame nation are miſtaken. That their names ſhould have been confounded formerly is not wonderful; for this has happened to ſome other nations, both Greek and barbarian: to the Trojans and Phrygians, for inſtance, who were neighbors. It is thought by many that theſe are one, differing in name, but not in blood; and Italy was by no means exempt from this confuſion of names: for there was a time when the Latini, Umbri, Ausones, and many others were called Tyrrheni by the Greeks; the remoteneſs of the nations obſcuring the accurate knowledge of what was far off: and many hiſtorians have thought that Rome itſelf was a Tyrrhenian city. I believe, therefore, that theſe nations changed names with a change of habits; but I do not believe that they partook of the ſame blood, being influenced, among many other cauſes, particularly by the difference of the languages, and by there being no remaining traces of any reſemblance. For, as Herodotus obſerves, neither the Crotoniæ nor the Placiani reſemble their preſent neighbors in ſpeech, but they do reſemble each other; and they ſhow that they preſerve the character of the language which they brought with them when they came into theſe places. And indeed one may wonder that the language of the Crotoniæ ſhould, on account of their common origin from the Pelasgi, be like that of the Placiani who lived on the Hellespont, but unlike that of the Tyrrheni who lived very near: for if a common origin is to be conſidered as the cauſe of a ſimilarity, the contrary ſhould be the cauſe of a difference of language, it not being allowable to include both under one principle. That nations who are of the ſame origin, but who live widely apart, ſhould not retain the ſame form of language on account of the intercourſe of their neighbors, is probable; but it is improbable that thoſe who live in the ſame country ſhould not reſemble in their language when they are of the ſame origin: on this account I am perſuaded that the Pelasgi are a different nation from the Tyrrheni. I do not think

however that the Tyrrheni are a colony of the Lydians, for they do not use the same language. Neither can it be said that, although there is no longer a similarity in language, they preserve some other indications of their mother-city; for they have not the same gods as the Lydians, neither have they made use of the same laws and institutes; but in these respects they differ more from the Lydians than from the Pelasgi.

"The writers who maintain that the Tyrrheni did not come from foreign parts, but were indigenous, are likely to agree better with facts, since the nation is found to be very ancient, and to have neither the same habits, nor the same language as any other.

"But there is no objection to the Tyrrheni having been so called by the Greeks, either from their living in turrets or from some powerful chief. The Romans, indeed, give them other names, for they call them Etrusci, from Etruria, which they formerly inhabited; and from their distinguishing skill in divine rites and ceremonies, they now call them less plainly Tusci, but formerly more accurately, like the Greeks, *θυόσχοι*. The Tyrrheni themselves, however, on account of a certain leader named Rasena, call themselves by that name.

"The cities which the Tyrrheni inhabited, their polity, their power, such of their deeds as are worth mention, and the different changes of fortune, shall be set forth elsewhere.

"That part of the Pelasgi which neither perished nor was dispersed in colonies (events which made them a small instead of a populous nation) lived among the Tyrrheni, and remained in those places where in course of time their descendants and others founded Rome. And this is what is fabled concerning the Pelasgi."

## NUGÆ.

No. XVIII.—[Continued from No. LXX.]

### NOTES ON STATIUS.

XLVI. Lib. viii. 36. Unde minæ? uter hæc mihi prælia fratrum? Read *unde minas*? an elliptical expression of the same kind as Hor. Sat. ii. 5, v. 102. unde mihi tam fortem, tamque fidelem? and 7, v. 117. Unde mihi lapidem?—Unde sagittas? though the word understood is different in the respect

tive cases. The only instance, we believe, in which Statius tolerates an hiatus, is that of a concurrence of Greek proper names.

XLVII. Ib. 503. Fida soror, quænam hunc belli caligine nobis Congressum fortuna tulit? Perhaps Statius wrote, *belli in caligine*. The additional preposition seems necessary to complete the construction; besides that it gives to the versification that Virgilian tinge, which Statius occasionally affected. It is easily conceivable how the *in* may have been dropped by a careless transcriber.

XLVIII. Ib. 510. Teneo, æternumque tenebo Quantum hæc, diva, manus, [in most, if not in all editions printed absurdly, *Quantum hæc diva manus*,] quoties sudaverit ægis Ista mihi, duris famulus cum casibus omnes Lusto vagus terras. For *cum* we would read *dum*, as the sense of the passage seems to require. Compare Od. i. 22, v. 9. Namque me silva lupus in Sabina, Dum meam canto Lalagen,—*Fugit* inermem; and Sat. i. 5, v. 97. dein Gratia lymphis Iratis exstructa *dedit* risuque jocosque, Dum flamma sine thura liquescere limine sacro Persuadere cupit.

XLIX. Lib. ix. 52. Polynices's lamentation over the body of Tydeus: nunc exul ego, æternumque fugatus, Quando alius misero, ac melior mihi frater ademptus. From the speech of Mezentius, Æn. x. 849. Heu, nunc misero mihi demum Exilium infelix! nunc alte vulnus adactum!

L. Lib. x. 729. Vix illum medio de pulvere belli Inter utrasque acies, jamjamque tenentibus Argis. Sed moror. The words should be printed as follows: Argis . . . Sed moror. This kind of aposiopesis is a favorite figure with Statius, although in some instances it appears to have been mistaken for an ellipsis. III. 291. Nunc gentem immeritam . . . Lacrymas non pertulit ultra Bellipotens. VII. 210. Te quoque . . . sed, quoniam vetus excidit ira, silebo. VIII. 515. Tu patrem, cælumque mihi . . . quis tanta relato Æquet?

LI. Ib. 738. Ceu subito in terras supero demissus ab axe. Two Mss. have, *supera*—ab arce. This reading seems preferable, inasmuch as it avoids the collision of terminations, *subito*—*supero*, a fault in general scrupulously shunned by Statius. See the former part of this article, Cl. Jl. No. Lxx. p. 327, note XI. v. 845. Innumerosque gradus, gemina latus arbore clausus, Aërium sibi portat iter. By reading *clausos*, we shall improve both the sound and the sense. XI. 276. Deest jam



*servitio plebes : hos ignis egentes*— We prefer the various reading *egenos*. Achill. i. 650. genuit quem cœrula mater Pelias sylvis, nivibusque immisit alendum Thessalicis. Read *genuit quem cœrula sylvis Pelias mater*. Sylv. iv. 2, v. 23. Tanta patet moles, effusæque impetus aulæ Liberior campi, multumque amplexus aperti Ætheris, ac tantum domino minor. By reading *campo*, we at once escape the difficulty of construction, and the disagreeable identity of termination. Ib. 4, v. 66. Quique gravem tardi subeant thoraca lacerti. Read *tarde*, or whatever other adverb the sense may be thought to require. V. 3, v. 156. tu pandere docti Carmina Battiadæ, latebrasque Lycophronis atri. We are not quite certain that Markland was justified in displacing the old reading *doctus*.

LII. Lib. xi. 22. Nec jam hostes turmæ, aut ferrum mortale timetur : Omnibus ante oculos iræ Jovis. It is certain that Statius would not have ventured on so daring a Grecism as *hostes turmæ*, whatever Virgil or Horace might. It has been proposed to read, *Nec jam aut hostiles turmæ, ferrumve timetur* : but this (setting aside the incongruity between *aut* and *ve*) is too wide a departure from the copies. Perhaps Statius wrote, *Nec jam hostes curæ*.

LIII. Ib. 119. After the *partition treaty* between Tisiphone and Megæra, the poet proceeds :

Talia partitæ diversum abiere sorores.

\* \* \* \*

Illas ut summo vidit pater altus Olympo

Incestare diem, trepidumque Hyperionis orbem

Suffundi maculis, torvo sic incipit ore, &c.

So in Milton, on a similar occasion, *Paradise Lost*, x. 410.  
610.

———— they [Sin and Death] with speed  
Their course through thickest constellations held,  
Spreading their bane : the blasted stars look'd wan, &c.

\* \* \* \*

This said, they both betook them sev'ral ways,  
Both to destroy, &c.

———— which the Almighty seeing,  
From his transcendent seat the saints among,  
To these knight orders utter'd thus his voice.

LIV. Ib. 140—150. Compare the night apparition of Francesca to her lover in the *Siege of Corinth*.

LV. Lib. xii. 662. Quo concita tendant Agmina, quis visas

proclamet ab aggere Thebas, Cujus in Ogygio stet princeps lancea muro. The collocation of the words in the last line is in a slight degree faulty. Statius wrote, as Virgil would have written, and as Heinsius reads, *Cujus in Ogygio princeps stet lancea muro*.

LVI. Ib. 679. ambæ hilares, et mortis amore superbæ, Ensibus intentant jugulos, regemque cruentum Destituunt. We are inclined to prefer the old reading, *Despiciunt*. Destituunt, we think, would rather imply an escape, like that of Iphigenia.

LVII. Achill. Lib. i. 201. Proxima, sed studiis multum Mavortia, Thrace. The sense here seems imperatively to require *nimum*; it is possible, however, that the use of *multum* in the sense of *nimum* may have been an idiom of Statius's age.

LVIII. Ib. 205. Hinc spretæ Myconos, humilisque Seriphos. Read without hesitation, though on the authority of but a single Ms., *Myconosque*. It may be fairly doubted whether Statius has ever in any instance availed himself of what is called the *poetic licence* of lengthening a short syllable at the cæsura. In fact, it would not be going much beyond the truth to say, that this licence (founded, perhaps, on a misconception with regard to the practice of the Greek poets) began and ended with Virgil.

LIX. Ib. 247. Cum pueri tremefacta quies, oculique jacentis Infusum sensere diem. One Ms. has *jacentes*, which we have no doubt is the true reading, from its greater resemblance to Statius's general manner.

LX. Ib. 348. sparsosque studet componere crines. To an ear familiar with the sound of Statius's verses, the shortening of the *e* before *studet* has the same effect which a double rhyme, or a supernumerary syllable in the middle of the line, would have in Pope's Homer. Daniel Heinsius, ad Claudian. Bèll. Gild. 330. proposes *tumet*; a reading which out-Claudians Claudian himself, and which could only have occurred to that excellent critic at a moment when his head was full of the Alexandrian poet. The passage is certainly corrupt; we must, however leave the remedy to more expert practitioners than ourselves.

LXI. Lib. ii. 48. Clypeumque iis jungere donis. Read *his*.

LXII. Sylv. Lib. i. Carm. i. ult. tuosque Lætus huic dono videas date thura nepotes. *Huic* as a dissyllable was not in use in Statius's time. Read *Huic lætus dono*. In the same

manner, Carm. ii. 135. *Falsus huic pennas et cornua sumeret æthræ Rector*,—read *Huic falsus*: for *Falsas huic*, the reading of most of the Mss. and of several early editions, is objectionable, on the ground that it is contrary to the spirit of Statius's versification to begin a line with a word consisting of a spondee, under such circumstances as the present. It may be added, that *huic* becomes more emphatic by being placed at the beginning of the line, as well as of the clause: *Huic falsus pennas, &c.*—in *hanc vero cecidisset Jupiter auro*. Markland, it is true, in a note on this latter passage, defends *huic*; but the authorities which he cites for its use are not sufficient to prove his point. They are, first, the line in Carm. i. of which we have already spoken; secondly and thirdly, one from Avienus, and one from Sidonius Apollinaris; of which it will be sufficient to observe, that the former wrote in the time of Honorius, and the latter in that of Majorian.

LXIII. Carm. ii. 130.

Hanc si Thessalicos vidisses, Phœbe, per agros,  
Erraret Daphne securo: in litore Naxi  
Theseum juxta foret hæc conspecta cubile,  
Gnossida desertam profugus liquisset et Evan.

Neither the rhythm of v. 131, nor the construction of the clause immediately following, are such as Statius could by any possibility have tolerated. One of the Mss. has, *Erraret securo Daphnes*. Aldus reads, *Erraret securo Daphne: si litore Naxi*. We cannot however agree with Markland, that Statius would have considered the shortening of *a* in *Daphne* allowable. Read *Securo erraret Daphne*. Markland himself adheres to the common reading. This is not the only instance in which that admirable editor has been led into error by the want of a sufficiently Statian ear. In the description of the dying lion's struggles with his enemy, Lib. ii. Carm. v. 123, where all the preceding editions have, *Firmat hians oculos animamque, hostemque requirit*, Markland corrects *animumque*, as being the word required by the context. By retaining the old reading, however, and merely changing the punctuation, we shall obviate the necessity for this alteration, and obtain at once more animated sense and smoother metre; not to mention, that the lion could hardly be said *firmare animum*, his spirit never having been subdued, whatever his bodily strength might be. Read, *Firmat hians oculos, animamque hostemque requirit*.—Lib. iii. Carm. v. 57. Markland in his text follows the received reading, *Non sic Phœomela penates Circuit amplexens, animamque in pignora transfert*: but in his notes he observes, “*Pro amplex-*

*tens Parm. amplexensque. An voluit, amplexusque animamque in pignora transfert?"* And finally, in his Addenda, concludes as follows: "*Parm. amplexensque animamque: Ven. amplexuque animam in pignora. Certissima emendatio, amplexusque animamque in pignora transfert.*" Statius, however, would scarcely have used, in any combination whatever, such an expression as *transfere amplexus in pignora*. The old reading is doubtless the true one; it has the mark and impress of Statius on it. *Circuit amplexens* is the same as *circuiens amplexitur*: so Virgil, *Æn.* xii. 772. *Hic hasta Æneæ stabat; huc impetus illum Detulerat fixum; et lenta in cervice tenebat*: where Heyne's correction, *Detulerat, fixam et—tenebat*, is as unnecessary as it is inelegant and inharmonious.—*Lib. v. Carm.* iii. 183. *Lanea cui Phrygii est coma flaminis. Est* here is superfluous. We would read, *Lanea cui Phrygii coma flaminis*.—To many of our readers the above remarks may appear fanciful and over-refined; those, however, who can penetrate beyond the mere outward mechanism of a poet's lines, and appreciate the peculiar character of his versification as distinguished from that of the other poets of his class, will, we trust, judge otherwise. Nor shall we be charged with presumption for our strictures on a critic like Markland, by those who recollect the hacknied illustration of the dwarf on the giant's shoulders.

LXIV. *Lib. ii. Carm. iii. Coelia tecta subit: tum demum victa labore, Fessa metu—*. This is Markland's reading; the former editions having *ibi*, with the exception of some of the early ones, which exhibited the reading *jam*, from whence Markland elicited his emendation above mentioned. We prefer *ibi*. It is more natural to suppose that *jam* should have been substituted for *ibi*, on the supposition that the latter involved a violation of prosody, than that the latter should have usurped the place of the former. The passage which Markland quotes as countenancing the reading *ibi*, *Theb. ii. 473. Jam Telamona solo, jam stratum Ixiona linquens, Te, Meleagre, subit: ibi demum cuspidē lata hæsit—*, is exactly in point, as will be seen by comparison of the two: *Et jam belligerum Jani nemus, atraque Caci Rura, Quirinalesque fuga suspensa per agros Coelia tecta subit: ibi demum victa labore, &c.—niveæ posuit se margine ripæ*. That, by which he defends *tum* is less to the purpose: we quote the entire context in order to show the difference, Markland having only given the concluding hemistich: *Pœnorum qualis in arvis Saucius ille gravi venantum vulnere pectus Tum demum movet arma leo*.

*Ibid. Victa labore, Fessa metu—*. Perhaps Statius wrote,

fessa labore, Victa metu; although there is no necessity for such an alteration, and, to more cautious critics than ourselves, its very plausibility may render it suspicious.

LXV. Carm. iv. 9. Cedat Phaëthontia vulgi Fabula : nec soli celebrant sua funera cyni. *Quere celebrent? Celebrant* would seem to require *non* rather than *nec*.

LXVI. Carm. vii. 81.

Nec solum dabo carminis nitorem,  
Sed tædis genialibus dicabo  
Doctam, atque ingenio suo decoram :  
Qualem blanda Venus, daretque Juno.  
Forma, simplicitate, comitate,  
Censu, sanguine, gratia, decore.

*Suo* in v. 83, is an emendation of Markland's, the common reading being *tuo*. The latter may perhaps be defended, in the sense of "becoming thy genius," "worthy to be celebrated by thee," *quæ ingenium tuum deceat*. The two last lines are considered by Markland as spurious. We would rather transpose them as follows :

Sed tædis genialibus dicabo  
Doctam, atque ingenio suo decoram :  
Forma, simplicitate, comitate,  
Censu, sanguine, gratia, decore,  
Qualem blanda Venus, daretque Juno.

Why should the use of *gratia*, in this passage, be considered as monkish? (Monachus suam *Gratiam* sibi habeat.) After all, however, the above suggestion is only offered as a conjecture, and a very doubtful one.

LXVII. Lib. iii. Carm. i. 98. Fueratque ubi semita tantum, Nunc ibi distinctis stat porticus alta columnis, Ne sorderet iter. We know not whether *Nunc tibi* (the reading of Barthius) is not required by the context :

————— longo tu trañite nudos  
Texisti scopulos, fueratque ubi semita tantum,  
Nunc *tibi* distinctis stat porticus alta columnis,  
Ne sorderet iter : curvi tu litoris ora  
Clausisti calidas gemina testudine nymphas.

LXVIII. Carm. iiii. 183.

modo numina magni  
Præsidis, atque breves Superûm pacavimus iras,  
Nec frueris ; tantique orbatus muneris usu  
Ad Manes, ingratis, fugis ; nec flectere Parcas,  
Aut placare malæ datur æpera numina Lethes.

We quote the whole of this sentence, in order to show that the note of interrogation usually subjoined to *Lethes* is out of place. The concluding clause, being nothing more than a continuation of those which preceded, must be considered as, like the former, affirmative.

LXIX. Carm. iv. 88. Accurrunt teneri Paphia cum matre volucres. "Per teneros volucres," says Markland, "intelligit Cupidines. Sed mihi vix credibile est Statium duo adjectiva sine substantivo adhibuisse. Vide quibus rationibus inductus lego *pueri*, non teneri volucres." He then proceeds to cite various instances of the use of *pueri volucres*, *pennati pueri*, &c. in the sense of *Cupids*, from the different Latin poets. In vindication of the received reading, we shall adduce two passages in which Statius has employed the double adjective in lieu of the adjective and substantive; the first is more immediately in point: Sylv. Lib. v. Carm. iii. 82. Rupē quod atra Tyrrhēnæ volucres [the Sirens] nautis prædulce minantur. Lib. iv. Carm. vii. 38. Stat domo capta cupidus superstes [the greedy survivor], Imminens leti spoliis.

LXX. Lib. iv. Carm. ii. 18. Tectum augustum, ingens, non centum insigne columnis, Sed quantæ Superos cœlumque, Atlante remisso, Sustentare queant. This use of *quantus* for *quot* is remarkable. So Carm. iii. 49. O quantæ pariter manus laborant! We may take this opportunity of noticing one or two other peculiarities of idiom in Statius.—1. The employment of the infinitive in places where another writer would use *ad* with the gerund. This is confined to *ire* and some other verbs. Achill. ii. 147. egressæ thalamis Scyreides ibant Ostentare choras, promissaque sacra verendis Hospitibus. i. 286. satæ Lycomedæ sorores Luce sacra patriis (quæ rara licentia) muris Exierant dare veris opes, Divæque severas Fronde figare comas, et spargere floribus hastam. 209. duro laxantem Ægmonâ nexus Missa sequi, centumque Dei numerare catenas.—2. *Viscera* for *pectora*. Sylv. iv. Carm. v. 28. ter me nitidis Albana ferentem Dona comis, sanctoque indutum Cæsaris auro Visceribus complexa tuis, sertisque dedisti Oscula anhelæ meis. V. Carm. i. 46. sed te, cen virginitate jugatum, Visceribus totis animoque amplexa fovebat. We do not mean that any of these modes of expression are, strictly speaking, peculiar to Statius; we only notice them as deviations from the common Latin, and as occurring frequently in his writings. To the above may be added a partiality for the words *arcanus*, (which he, like Claudian, extends somewhat beyond its original and proper

signification,) *caligo* with its verb *caligare*, and perhaps one or two others. In general; however, Statius is sufficiently free from singularities of diction.

LXXI. Lib. iv. Carm. ii. 19. *Hæc ævi mihi prima dies, hæc limina vitæ.* The awkward juxtaposition of the feminine and the neuter *hæc* in this sentence is not consistent with Statius's usual neatness. Some of the earlier editions have *hic limina vitæ*, which is undoubtedly the correct reading.

LXXII. Carm. iii. 29. To the instances cited in Markland's note of deviations from Greek quantity in words derived from that language, may be added the shortening of the *e* in *chorea* and *platea*. In the lower ages of Latin poetry these deviations became more numerous; this, however, was doubtless owing to the corrupt state of prosody in general.

LXXIII. Carm. vi. 99. *Quantus Iliacas Geticasque domos, quantusque nivalem Stympalon, quantusque jugis Erymanthon aquosis Terrueris.* This second repetition is inelegant in the extreme: we cannot easily persuade ourselves that it proceeded from Statius. The construction, too, (*jugis Erymanthon aquosis*,) is Virgilian rather than Statian. The context seems to require an adjective or participle, such as *cinctumque*, agreeing with *Erymanthon*.

LXXIV. Lib. v. Carm. i. 52. *Quæ morum caruere bonis, falsa que potentes Laudis egent veræ.* This is an alteration of Markland's; the original reading being *falsoque*. The position of *falsa* in this sentence, however, is harsh. To assimilate the passage to those which Markland quotes in defence of his conjecture, it ought to have been *falsa que laude potentes veræ egent*. We have little doubt that Statius wrote *falsoque*. *Falso potentes*, τῶ ψεύδει ἀγαλλομένοι, a Grecism.

LXXV. Ib. 122. (Markland's emendation.) *Velut Appuli conjux Agricola parci, vel sole infecta Sabina, Quæ videt, &c.* It is contrary to Statius's custom to conclude a line with a short syllable, followed by a pause. The anomaly is of the same kind, though less glaring, as if the first line of one of Pope's couplets were to end with a word like *it* or *upon*. We would read, with the old editions, *Sabino*. That Statius had Horace in view (*Sabina qualis, aut perusta solibus Pernicis uxor Appuli*) is certain; but it does not follow that he copied the exact turn of his phraseology.

LXXVI. Ib. 232. *Hoc ære Ceres, hoc lucida Græssis, Illo Maia tholo, Venus hoc non improba saxo.* *Tholo* appears to be of

its place here. Markland suggests *auro*; and the process of corruption is certainly easy enough; *oro*, (a common metamorphosis,) *toro*, *tolo*.

LXXVII. Carm. ii. 8. Quod si militiæ te jam, puer inclyte, primæ Clara rudimenta, et castrorum dulce vocat et Auspicium, quanto manarent gaudia fletu, Quosve darem amplexus! et nunc optanda propinquant Tristia & The old reading, which Markland has altered as above, is, *Quid si militiæ*, &c.—*Auspicium! quanto*, &c. which we think preferable, and which seems indeed to be demanded by the context. Virg. *Æn.* iv. 311. Quid si non arva aliena domosque Ignotas peteres, et Troja antiqua maneret; Troja per undosum peteretur classibus æquor? In our note on Theb. iii. 244. (Classical Journal; No. LXX. p. 325. Obs. xxxvi.) we noticed an instance of the opposite error, *Quid ni* for *Quod ni*.

LXXVIII. Ib. 127. Surge, animo et fortes castrorum concipe curas. Head, Surge animo, et &c.

LXXIX. tu pandere docti Carmina Battiadæ, latebrasque Lycophronis alti. We are not quite sure that Markland was justified in rejecting the received reading *doctus*. The similarity of termination in *docti* and *alti* is perhaps an objection; but we fear we are sliding into hypercriticism.

LXXX. Ib. 292. Scipio sic plenos Latio Jove ducere somnos Creditur Ausoniis. The use of *ducere* for *duxisse* is extraordinary. Quere, *Creditus*? i. e. *creditus est*, *Ausoniis* being the Romans of his own time.

In the foregoing remarks, the editions of which we have made use are the new Delphin Statius, and Markland's *Sylvæ*, 4to. London, 1728.

ΒΟΙΝΤΟΣ.

## ON GRAMMAR.

THERE is no subject of human study that is more a prey to absurd speculation than that of Grammar. The philosophers who have meddled with it, have treated it like too many of their brethren in respect to other and more important subjects—*a priori*. Instead of applying laws to circumstances, they spin a visionary theory from which they would educe practical laws. The politician pleases



himself with the fancy of an original contract between the governors and the governed: the grammarian amuses himself with the impossibility of a set of mute bipeds, assembled in convocation to attach certain meanings to certain sounds, and to body out a practical diversification of sounds grounded on a system of metaphysical accuracy,—in other words, to construct a language! True, he declares at the outset of his disquisition on the manner in which this must have taken place—in the preface to the Transactions of this learned body of mute Literary Associates,—that the thing is impossible. Yet, after this specific declaration, he proceeds with all gravity, at great length, and with the utmost minuteness, to expound how every thing was actually done. What can be more miserable than to see a man of such talents as Adam Smith thus imposing on himself?

The name of Bishop Lowth cannot be mentioned without deep reverence. Yet my subject imposes on me the necessity of reproaching that bad taste, which could impel him to cut away the idioms of our own language to the pattern of the idioms of another, after a theory which the idioms of no language whatever have realised. The name of Lowth could not possibly have been associated with the imputation of bad taste, had his fine mind applied itself to any other subject than this mass of absurdities which passes under the name of the Theory of Speech: but the English Grammar of that accomplished scholar and admirable man has done irreparable injury to the English language.

A vast number of the distinctions of modern Grammarians are distinctly traceable to the futile jargon of the Schoolmen and the casuistry of those poor times, when words passed for matter, and the play with them whetted the intellects of the gladiators in what was supposed to be Philosophy. The technicalities and subtleties of that day uphold their station at this hour in the department of Grammar.

A reference to our authorised version of the Bible will supply multifold instances of the changes in our language, that have been induced by the tyrannical trammels imposed on it by Grammar: as a single instance, the verb “be” is there used indicatively as well as subjunctively! As a second instance, the word “which” is there applied indifferently to persons and things;—its present appropriation to the latter is the result of custom, growing out of a grammatical canon that is destitute of rational ground. It is the same case in respect to many an appropriation of terminations that were general, to the special indication of case, of gender, of tense, and of mood. I do not deny that in all this there may have been partial good. But that good has accrued through accident;—it has no reference to the main argument, nor can it expiate the fundamental folly that has wrought both good and mischief, as by chance-medley.

One more illustration I must hazard on this topic. The abundant use of two negatives by our early English writers is easily proveable: "Ne—is, he not,"—in similarity to the present French usage. Its continuance with the latter, and its discontinuance with us are, severally, the result or circumstances, acted on by the differing caprices of influential writers in either nation. Grammar rule sanctions the use of it in one language, and grammar rule banishes it from the other! The rule in the one case or the other cannot, therefore, be founded on just induction: and, if so, what is the Philosophy of Grammar, that accommodates itself equally to both?

Though thus arbitrary and tyrannical, and powerful also, the Grammarians have been occasionally foiled. They have labored to proscribe the honest English idiom of the present participle—as used in the instance of "Forty and six years has this Temple been building,"—of which the accuracy is to be collected from the slightest attention to the construction, that involves an ellipsis—"has been, n building,"—or in another way "a-building." Custom, which, when unviated by absurd theory, may do immense good, has here simplified the phrase by the omission of the needless preposition; but Theory, versus Custom, sought to coerce us into the clumsy would be accuracy—"this Temple has been in being built:" but the exertions of Theory to pollute our language, have failed in this solitary instance.<sup>1</sup>

I proceed to observe that—however strange it may seem,—Etymology will be found to account for countless phenomena, which the theoretical Grammarians could never explain. Whoever compares Scottish with English spelling-book detail, will be shaken from his trust in etymology, unless where it is absolutely direct in its bearing,—which it may be, even amidst a multiplicity of spellings that would almost seem infinite. There can be no scepticism that it is the identical family name of Bruce that is intended through all the fourteen different ways of spelling it, that occur in the Herald's office. Of the strange variety of enunciation that, or any other word in the language, the Grammarians have taken the utmost advantage, in framing their code of canons, that might have worked every practical advantage, unaccompanied by the large mischief which their fundamentally erroneous premises have induced. Yet the Grammarian will be the first to ring the alarm,

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<sup>1</sup> As one instance of the mode in which English was divested of its idiomatic bearing,—Italianized at one time, and Latinized at another,—I refer to the extract given by Warton from Grimoald, a blank verso writer in the time of Queen Mary,—whose English is cut altogether on the Latin pattern, and—except in mere words—gives up all claim to be accounted English.

on the danger to be apprehended from that Etymology, when employed against himself—which he has so grievously abused.

With the mention of Etymology I pass to that of another great name—~~Mr~~ Horne Tooke. He has done vast things for the science by spurning the “high *priori* road,” and availing himself of the assistance in question. The cause of the halt in his course is yet a problem: I conceive he was mortified from not seeing his way farther through his mass of materials. I come now to state an extraordinary instance of his having let an important principle slide from his fingers, even when he had grasped it firmly in his hands! Its application involves the solution of the problem which it is my main drift to explain. It is bottomed on an extract from Locke,—which I therefore re-transcribe in the way that Horne Tooke (Vol. I. p. 96.) has given it.

‘H. You may learn the necessity of the article, if you please, from Mr. Locke. And that once proved, it follows that I must deny its absence from the Latin or any other language.

‘B. Mr. Locke! he has not so much as once named the article.

‘H. Notwithstanding which, he has sufficiently proved its necessity. For in the 11th Chap. of Book II. of his Essay, Sect. 9, he says, “The use of words being to stand as outward marks of our internal ideas, and those ideas being taken from particular things; if every particular idea should have a distinct name, names would be endless.” ‘So again, Book III. Chap. 3, treating of GENERAL TERMS, he says, “All things that exist being particulars, it may, perhaps, be thought reasonable that words, which ought to be conformed to things, should be so too, I mean in their signification. But yet we find the quite contrary. The far greater part of the words that make all languages, are General Terms. Which has not been the effect of neglect or chance, but of reason and necessity. For, first, it is impossible that every particular thing should have a distinct particular name. For the signification and use of words depending on that connexion, which the mind makes between its ideas and the sounds it uses as signs of them; it is necessary in the application of names to things, that the mind should have distinct ideas of the things, and retain also the peculiar name that belongs to every one, with its peculiar appropriation of that idea. We may, therefore, easily find a reason why men have never attempted to give names to each sheep in their flock, or crow that flies over their head, much less to call every leaf of plants or grain of sand that came in their way, by a peculiar name. Secondly, if it were possible, it would be useless; because it would not serve the chief end of language. Men would in vain heap up names of particular things, that would not serve them to communicate their thoughts. Men learn names and use them in talk with others only that they may be under-

stood ;—which is then only done when by use or consent, the sound I make by the organs of speech excites in another man's mind who hears it, the idea I apply to it in mine when I speak it. This cannot be done by names applied to particular things, whereof I alone having the ideas in my mind, the names of them could not be significant or intelligible to another who was not acquainted with all those very particular things that had fallen under my notice."

It is most strange, that he who saw so much, saw so little, —that the omnipotent in etymology, should have had the film of blindness as to first principles.—For it is a palpable and inevitable deduction from these premises, that when a common name is taken generally, an article (in this sense of the word) is out of place ;—and again, that every species of numeral that designates particular things from the rest, that are included under the one general term, is to be held as the article contemplated by the premises. Couple the article and its general term with the possessive (of which Tooke gives the rationale and the meaning) and you have the genitive case ; you have also the plural number,—which is identical in nature with the former ! The phrase—ten horses—resolves itself into—ten of (the species of) horse :—that other—horses speed—similarly, is no more than—speed of (the species of) horse ; the termination in either case is precisely of the same signification—and, also, use.<sup>1</sup>

I have not space to proceed in regular march, and must, therefore, now and then move *per saltum*, and give things in sum. The contrary idea to that of possession, is the one which I shall here abbreviatively call dative,—the more so that ablative is a term that has not been allowed harbor in the Greek language, but is included in the other. I do away with any other description of inflection, in theory, than these two ; and at the same time I do away with the plural number, unless as it stands already explained.

Come we now to facts : and these abundantly illustrate, and altogether confirm the theory. I will not trust myself here with Greek : my reading is not fresh enough, and my time is too little, at my own command, to warrant my embarking on that shoreless sea, which, however, I might do with perfect safety to my general positions. But the Latin is quite sufficient, in combination with the English, for all needful illustration.

As a preliminary consideration, I remark, that the very variety of five declensions of the Latin noun, which subsist under grammatical distribution, establishes the right of a latitude of etymo-

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<sup>1</sup> Some most sagacious and most sober critics have demanded of me, how I would dispose of the apostrophe, which printers now use for designating the possessive case !!!

logy : for assuredly, there must have been originally an identity of them all. The singular genitive termination, whether *as*—or *os*, is accurately that of the accusative plural, in the (archaic or poetic) *musas* of the first,<sup>1</sup> and *crateros* of the third declensions. The more common terminations of the singular genitive of the first declension, *ai* or *æ*—as in *stellai* or *stellæ*—and of the second, *i*—as in *populi*, do not, similarly, differ in the least from their respective nominatives plural. The singular genitive of the third declension—*is*, or, more antiquely, *eis*—is that of both the nominative and accusative plural. Whoever has attended to the most ancient fragments of Latin, or even looked through Ennius, must know that the fourth and fifth declensions are resolvable, by the most direct process, into the third. I add to this, that the accusative singular is, with an occasional contraction, the same with the genitive plural through every one of the declensions—as *musum*, contracted from *musarum*, or *decum* from *deotum*.<sup>2</sup> Of this latter word, as a pleenary illustration of the mode in which this contraction may take place, I observe that *divorum*—as it was usually spelled by the old Romans—appears even to the readers of Virgil in the antique guise of *divom* :—the *divumque, hominumque pater* is, when unabbreviated, *divorumque hominorumque* ;—for originally *homo* differed not in its mode of declension from its cognate *humanus*. It is thus—though I recoil from heaping up examples on so simple a subject,—that Ennius uses *virum* for *virorum*, as he does *quoium* for *quorum* : the *quoium* or *quom* is precisely *quem*. The contractions observable in the following line of Ennius are of the same matter of course description :

Duxit uxorem sibi liberum quæsendum causa.

Or, in this—

Horrida Romuleum certamina pango duellum.

Generally, on this last point of the identity of the accusative singular with the genitive plural, the use of both *parentum* and *parentem*, genitively, in the one sentence of a law of Servius Tullius, may suffice as one instance : a page full of them might be adduced.—The illustration of the working down of *capitom*—as it is found spelled and written—into *captum*, may have its use in another way.

The dative case appears, from various facts, supported by very numerous analogies, to have been originally terminated invariably with the syllable *bus*. The use of contractions of the kind which rescinded it, by Ennius, was immense ; and the succeeding authors, up to the best days of the language, continued to avail themselves of the same useful license. This excrescent *bus* was

<sup>1</sup>As in Ennius,

Omnibus endo (in) locis ingens apparet imago Tristitias.

early proscribed by the Roman writers, probably on the same score that the English family of Featherstonhaugh omit the last four letters of their name, and substitute an *H* for an *k* on all occasions of signing their name, unless under the most formal circumstances. Remains of the dative *bus* may, however, be found in the *musis* or *musabus* of the first declension, as given in the most vulgar grammars: the second is the only one of the five from which it has nearly vanished—with the exception of its final letter.<sup>1</sup> That dative is uniformly terminated by the ancient Romans in *eis*,—*oculeis*, *valideis*, *humaneis*:—similarly in the first declension, *hasteis*.

This contraction of the dative case into a similarity, that often approaches identity, of sound, with the genitive, requires illustration, in order to preclude the possibility of confounding the one with the other, while they are essentially different. It is the remark of Dalzell, a very learned and sagacious critic, (in an essay printed in the second volume of the Transactions of the Edinburgh Royal Society,) “that the letter *S*, so useful, rather so general an ingredient in inflection, whether of noun or verb—is not only a double consonant, but is equivalent to *ts*, or *ds*, or *θs*.” And this remark establishes the justice of the explanation which I am next to hazard—that the *d*, to the use of which the old Romans were so much addicted, and the meaning of which has so sorely embarrassed modern Scholars, is but that double consonant, and is the mode which they adopted of spelling their contracted dative case—*fulmined*, *pareicidat*, &c. &c.

Quite different in its origin from this is the genitive. The enunciation of this case at full length appears to have required the termination *rum*, in the manner of the plural of the first, second, and fifth declensions. We have seen how this full enunciation has been abbreviated into the accusative singular, whenever the final letter *m* is retained. But that letter is always rejected, when the modification is adopted of retaining the commencing one of the full termination. Certain readers may be startled at this remark, and prompted to ask any instance in the Latin language where a genitive case ends with the letter *r*. I will reply in the words of a very recent and most judicious writer—author of the article in the 40th volume of the Edinburgh Review, entitled “History of Roman Literature:”—“The reader will remark the use of the letter *s* where *r* was afterwards employed, as *Lases* for *Lares*, a peculiarity which obtains in almost all the monuments of a posterior date down to the time of Appian Claudius.”—p. 396.

The farther defalcation of the *s*, and also of the *m*, which is every

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<sup>1</sup> It was for the same reason that the old imperative *sumitote* was curtailed into *sumite*.

where observable in the ancient remains of the Latin, must have been mainly the result of that fastidious refineness which—in the words of the same reviewer—"sacrificed the Doric music" of the antique tongue. We find this curtailment to pervade every page of the remains of Ennius. Even in the inscription on the tomb of Lucius Cornelius Scipio we have Corsica and Aleria—and other words—expressed as they are here, though they are in the accusative case. I have not space to apply this remark more, than thus incidentally to the neuter nominative and accusative plural, of which the termination is the same.

The neuter singular in *um* is but the genitive plural contracted, as has been already explained, *bonorum* reduced to *bonum*. And this leads me to adjectives—of which the formation is easy of solution, and the nature is as easily deducible. *Humanus* is *hominis*;—*humana natura* is *hominis natura*.

I abstain from entering on the wilderness of inflections of the verb. But I will preface my short notice of it with another extract from the reviewer. "The chief anomalies of the language consisted in the irregularity and uncertainty of the tenses, which, in these older monuments, appear to follow no general law, though afterwards reduced, *we know not how*, to a system of such perfection. So prevalent is this anomaly, that the meaning must almost invariably be determined from the position of the tense in relation to the other words of the clause or sentence, and not from its form." Undoubtedly there are more ingredients than a simple one running through this maze of inflections: but the main one is abundantly simple, and is common to it with the noun. I have already mentioned the contraction of *sumetote* to *sumete*: that older word was *sumetod*,—a dative. And who can see the word *navebos* (*navibus*), and not recognise its analogy to the future indicative? The infinitive present is distinctly the genitive case of the uncompounded principal.

I go farther, and hazard the assertion that the second person of the verb is the genitive case, and the third person the dative. And premising that the auxiliaries *sum* and *habeo* are still to be found in antique Latin doing their duty in a decomposed state,<sup>1</sup> I feel convinced that *sum* is the genitive appendage, as *habeo* is that of the dative. The latter is plain enough to speak for itself: the remark made before, and supported by the quotation of the reviewer, will explain away the mystery of the commencing letter in *sum*: the *eram* of the perfect imperfect stands self-explained.—The gerund and all its cognates are but the result of the antique preposition *endo*, viz. *in*, conjoined with the primitive verbs.

I pass from the Latin to the English, of which the far greater

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<sup>1</sup> As thus :—*Nec funera fletu facsit.*—ENNIVS.

simplicity of structure releases me from this trouble of detail. With respect to the noun, our possessive case is identically the same with our usual plural number: I leave that fact to speak illustration to my theory,—and proceed to observe, that our other, and comparatively obsolete, plural termination *en* is a very quiet adjunct to many of our adjectives, ex. gr. woollen, viz. of wool. I add that this termination is an ingredient of the active participle, while the passive one (an adjective also!) is of the dative case. Another family of adjectives is that which adopts the passive *s*,—as duteous, viz. of duty.

The Remark of the Edinburgh Reviewer on the irregularity of the old Latin verb, when tried, by after rules, applies equally to the old English one: it mocks our present regulations for number or tense. “Gospelles telleth.”—“There ben bishops well many.”

“Ne who *sat* first or last upon the dais,  
What ladies feyrest *ben* of best dancing.”—CHAUCER.

“Lo! how they spring and spread, and of diverse hue;  
Beholdeth and seeth both white, red, and blue.”—*Ibid.*

I may remark that the observation of Dalzell, before quoted on the subject of the letter *s*, has special application to the third person singular of our verbs, which end indifferently in *th* and *s*. Our infinitive mode, as anciently enunciated, is a modification of the primitive noun by means of the termination *en*,—that gives also plurality to our common substantives, ex. gr. to tellen; to seen: it is in fact another mode of enunciating the present participle. In point of fact, the verb is but a noun associated with one or other of the auxiliary verbs, either compounded with it or dissociated. The most anomalous of our verbs may be traced in this way: thus, to explain a word of one language by a word in another, in the instance of the French “*Je vais*,” it is simply “*I way* :” and the inflections of the verb, as it is called, though noun as it is, must be analogous to those of this latter, or rather must be the same.

Throughout this brief abstract of my theory and compend of proofs establishing it, I have spoken in the phrase, and used the current jargon of the grammarian—even of such a one as Lindley Murray. This sapient order of men have compiled a digest of metaphysical subtilties which they would impose on us as philosophy: they have constructed a labyrinth wherein to impound the inquirer, and they claim thanks from him, on the score that they present him with a map of it. They have practised such a juggle on plain matters of fact, as sets out plainest perceptions astray: can it be a pun to call their boasted science; RAMARYE!



*Is Lycophron, the Tragic Poet, author of the  
Cassandra? (B. C. Niebuhr.)*

ALL histories of Greek literature assert, that the author of the famous grammatico-poetical monster Cassandra, Lycophron the Chalcidian, belonged to the Pleias of tragic poets, which shone forth under Ptolomæus Philadelphus, when Greek poetry began to sink into obscurity. That the tragic poet actually lived about that time, and that he was not transferred into the Pleias from a latter time, in order to make up the seven, appears not only from the discreditable report, that he gained the favor of Ptolomæus and of the queen Arsinoë by slight of hands, but from the fact, that his adoptive father, Lycus of Rhegium, and Demetrius Phalereus were contemporaries. Cf. Suidas, Λύκος.

Only by chance, and as if undeserving of any farther consideration, Fabricius mentions that Tzetzes ad v. 1226. laughed at those who attributed ("levibus de causis," as Fabric. thinks) the Alexandra to another Lycophron. But it happened to Fabricius, what might happen to any one, even to the most deeply read, who undertakes more than human power can accomplish: he has written on this passage, as on a thousand others, from a confused recollection of something, on which he had only thrown a hasty glance. Had he not been satisfied with his extracts, and looked again for the passage of Tzetzes, he would have found that those reasons, although they are not sufficiently explained, are not slight and trifling. The Byzantian, it is true, did not attach any weight to them himself: but only his presumption could lead him to suppose, that the remark of the old and learned Scholiast, to whom he is indebted for every thing that is good in himself, could be dispatched in such a way.

I shall give, as much as is wanted, of the text ad v. 1226. The Manuscripts show a number of various readings: I shall, however, quote the first Basil edition:

Περὶ Ῥωμαίων ἐνταῦθα διαλαμβάνει. τὰ δὲ λοιπὰ τοῦ σχολίου γελοῖα. φασι γὰρ Λυκόφρονος ἐτέρου εἶναι τὸ ποίημα, οὐ τοῦ γράψαντος τὴν Τρωάδα. συνήθης γὰρ ὦν τῷ Φιλ. ἀδελφῷ οὐκ ἂν περὶ Ῥωμαίων διέλεγετο. τοῦτο δ' οὐ δύναμαι νοῆσαι πῶς οὐκ ἔστι τοῦ γράψαντος αὐτό. οὕτως γὰρ ὥφειλον εἰπεῖν, οὐκ ἔστι τοῦ λεγομένου γραφέως αὐτὸ Λυκόφρονος, ἀλλ' ἐτέρου.

It is evident he did not even understand the Scholiast, and thence he thought it so easy to refute him. The Scholiast, instead of saying the author of the dark poem is not the tragic poet of the Pleias, mentioned the Troas, probably the best known of his tragedies: but Tzetzes took Alexandra and the Troas for the same; and in consequence the old grammarian would have written downright nonsense, which no one ought to believe who himself

may be occasionally guilty of it. Some Mss. have, instead of τὴν Τρώαδα, τὴν τραγῳδίαν ταύτην, which although nonsense in the mouth of the Alexandrian, shows the plain meaning of Tzetzes. Now if I endeavor to give an easy explanation, by which the Scholiast is cleared from the charge of having put together what no man in his right senses could have put together, I presume such an explanation must be welcome to the learned. It will not be considered as an argument against it, that Suidas does not mention the Troas, when he gives an alphabetical list of the tragedies of Lycophron. Granted that he intended to mention them all, in how many cases has he, or the writer of the literary, historical Lexicon, whom he copied, been incomplete, although he intended to be complete? And what is more than this, he gives sometimes the number of the works, and even their titles, and yet his list is incomplete.

What startled the Alexandrian grammarian, just because he was intelligent and shrewd, are the verses 1229 and 1230, where it is said of the descendants of Æneas :

Γῆς καὶ θαλάσσης σκῆπτρα καὶ μοναρχίαν  
Λαβόντες.—

Thus, he thought, no contemporary and courtier of Philadelphus could have written; and to be sure, he had good reasons for thinking so. The first twenty-two years of the reign of this king elapsed before the beginning of the Punic war; during all that time none of the more important states could less be said to govern the seas than Rome. Only in the fifth year of this war, the twenty-sixth of Philadelphus, after the victory of Duilius, could the Romans be heard of at sea: but they were yet very far from governing it! During the other years of the reign of Philadelphus till his death they sometimes had the sway of the western sea, and again were driven out of it entirely by their enemies. Six years before the battle near the Ægates died Philadelphus. There may be exaggeration in what Appian says, Præf. c. 10. that he had fifteen hundred ships from Hemiciæ down to Penteres: still his fleet exceeded the Roman, as well as the Carthaginian in number and power; and the Alexandrian navy was recognised in all the seas to the east of Sicily. This was the fact; and should the poet-laureat of Philadelphus have not known or distorted this fact? Should he have flattered a foreign state at the expense of his master? a state too which could not even have heard of his silly flattery. We will fancy ourselves in those times: how inferior with respect to splendor, riches, and extent, was the Roman republic to the empire of the Ptolomæan? Who can say, if he knows any thing of history, that the Romans were masters of sea and land even after the close of the first Punic war?

If it were said that the poetical grammarian intended to render prominent the Trojan race in the prophecy of Cassandra; that the treaty between Philadelphus and the Romans induced him to

write it; then the old grammarian, as his significant expression, *συνήθης γὰρ ὢν Φιλαδέλφῳ οὐκ ἂν περὶ Ῥωμαίων (οὕτω) διελέγετο*, leads us to conjecture, would have answered: Never, never could he write thus at the court of a king, who was well-disposed towards the shivering and barefooted Muses (*Theocrit. Id. xvi. χάριτες*); but who in return claimed their homages, and was in the habit of receiving them, as we are informed by Theocritus and Callimachus.

Would a poet have praised a barbarous state in his presence, and been silent about him and his power, which in fact was much more brilliant? No court in ancient times would have thought itself under any obligation for such a poem; but the poem, which even then must have been just as unintelligible as a witchcraft formula, cannot be considered as having been made for any particular purpose or occasion. A poem, if so it may be called, that does not contain a single allusion to the greatness of the Alexandrian empire, could never have been written in the time of Philadelphus by a poet of the court.

The second passage, which gives us a clue as to the time when the poet lived, and where the interpreters (*homines minime mali*) have found an allusion to the treaty between Philadelphus and the Romans, contains the following verses, 1446.

Ὦι δὴ μεθ' ἔκτην γένναν αὐθαίμων ἐμός  
 Εἷς τις παλαιστῆς συμβαλὼν ἀλκὴν δορὺς  
 Πόντου τε καὶ γῆς κείς διαλλαγὰς μολῶν,  
 Πρῆσβιστος ἐν φίλοισιν ὑμνηθήσεται  
 Σκύλων ἀπαρχὰς τὰς δορικτήτους λαβῶν.

Just before Alexander and the foundation of the Macedonian empire had been alluded to, nobody can doubt that; but what oracular language could represent the fifty years from Alexander down to the treaty of Philadelphus with the Romans as six successions of generations? Every attempt to make this out, would be absurd. And supposing there were not this unconquerable difficulty, was that treaty preceded by a war by sea and land? But this is said in the poem in plain terms.

All these difficulties vanish, if we adopt the opinion of the old Scholiast, that Lycophron the author of *Cassandra* and the tragic poet were two entirely different persons. The above passage will help us in determining the time when he wrote, a time when every writer, wherever he might write, friendly or hostile to Rome, was forced to acknowledge the sway of the Romans over sea and land. This was after the war against Antiochus, and a few words will make it clear.

Philippus, son of Demetrius, the last of his name on the throne of Pella, was the king, against whom the Romans (as the brother of *Cassandra*) fought six generations after Alexander by sea and land. Six generations between Alexander and him are easily made out: Arridaeus, Cassander, Demetrius Poliorcetes, Antigonus

Gonatas, Demetrius II. Antigonus Doson. The short reigns of Cassandra's sons, Pyrrhus, Lysimachus, Seleucus, need not be computed; nor Ptolemæus Ceraupus, and those who rose after him.

Every body knows the war of the Romans against Philippus: the conquests, which were ceded to the Romans by the peace, are the ἀπαρχαὶ σκύλων: amongst them was Chalcis; and if this second Lycophron was a Chalcidian, there was occasion for mentioning them. The reconciliation and friendship of Philippus with the Romans during the war with Antiochus, is perhaps not so well known to every reader as this war: the king by prudent behaviour gained many advantages, and especially he recovered Demetrias and all Magnesia.

During this time was the *Alexandra* written; in a period when, a few epigrams excepted, nothing of Greek literature is preserved.

Lycophron, the tragic poet, was, according to Suidas, the son of Socles, adopted by Lycus of Rhegium. Might not this account for confounding the two writers together? Those notices might be true of the two Lycophrons: the elder might have been the son of Lycus, and the younger the son of Socles; and the lexicograph who knew only of one Lycophron, reconciled the two facts by putting them under one head.

The passage, which indicated to us the age of Lycophron, has certainly been misunderstood at least by some of the old Scholiasts, and these have again been misunderstood by Tzetzes. But his misunderstanding, or want of understanding, still leads us to an interesting result: one fact is ascertained, which is no trifling gain for history, which is bare of all details during this period.

The long and the short of the narrative of Tzetzes is this: that the Romans made war against a certain Alexander, a relative of Alexander the Great: that Tarpinus their leader was taken prisoner. Afterwards the Romans became victorious, Alexander was killed, and his body exchanged for the prisoner Tarpinus. These events are set down by the learned man, who makes Lycophron coeval with Philadelphus, six generations after Alexander the Great. Probably there existed a scholion, which, presupposing a younger writer, recognised events which took place long after Philadelphus; but the history of Tarpinus belongs to a different time again. It refers to the war of Alexander of Epirus; and the prisoner for whom the body of the unfortunate Molossian king was exchanged was this Tarpinus, a Lucanian or Bruttian, general. Livius relates, (viii. 24.) *Mulier una—sævienti turbæ immixta, ut parumper sustinerent precata, flens ait: virum sibi liberosque captos apud hostes esse: sperare, corpore regio ut-cumque mulcato se suos redempturum.*—*Sepultum Consentiæ quod membrorum reliquum fuit, cura mulieris unius: ossaque Metapontum ad hostes remissa.* Compare with Tzetzes's narrative: συνέζη κρατηθῆναι τὸν τῶν Ῥωμαίων στρατηγὸν (Ταρπίνιον) ὑπὸ τῶν Μακεδόνων ζῶντι. καὶ πάλιν τὸν Μακεδόνων ἡγεμόνα, τὸν ὑπερὸν Ἀλέξανδρον, συγγενὴ τοῦ πρώην, ἀναιρεθῆναι ὑπὸ Ῥωμαίων. καὶ τοῦ

σώματος αὐτοῦ κρατουμένου ἀμοιβὴν ἐποίησαν, οἱ μὲν Ῥωμαῖοι ἀποδύντες τὸν νεκρὸν, οἱ δὲ Μακεδόνες τὸν ἐκείνων στρατηγόν. There can be no doubt that the same event is here alluded to; and we have here the name of the prisoner; and when it was easy to suppose that he must have been a man of some consequence, we see now that he was the general of one of the Italic nations. It is not surprising that the Macedonians are taken for the Epirotes: nor that Alexandrians, pupils of Aristarchus in the 7th century of Rome, took the Brutii or Lucani for Romans, whose name was thought to be of the same purport as that of the Italici.

If the Scholiast counted the six generations from the war of Xerxes, he might perhaps come down to Alexander the Molossian; for in reality, a γενεά is equal to thirty-three years, as, according to the Greek mode of speaking, three generations make nearly a century: but this is a bad interpretation; besides, the exchange of the body and the prisoner did not change war into friendship. The other scholion, which speaks of a combat of Tarpinius against the army of Alexander from the first to the sixth hour, is the mere produce of fancy.

Sebastiani, the last editor of Lycophron, who died as a lunatic four years ago, has, in the teeth of all the Mss., substituted Tarquinius for Tarpinius. It is true, in the Oscic dialect Tarquinius was pronounced Tarpinius; and the Scholiast, who counted six generations from Romulus, meant Tarquinius Superbus. But who would believe him? Still his list of Roman kings is interesting, because he got it at Alexandria from some Oscic source, as is shown by Ampys or Apys instead of Ancus, Tarpinius instead of Tarquinius (Priscus). Lius Ostinius instead of Tullus Hostilius may be the fault of the copyists; as Pompeius instead of Pompilius, Marcus instead of Marcius: but the name, by which Servius is meant, Orpinus, cannot be a fault of the copyist. Tzetzes found, almost in all instances, double names badly separated, or badly connected, and repeated them so: Numa (Pompeius) and the last Tarquinius (Tarpinius) alone have a simple name. Thus he quotes the old scholia: ἐκεῖνοι δὲ φασὶ Ῥωμύλος, εἰτα Πομπήϊος Λίος, τρίτος Ὀστίνιος Ἄπυς (al. Ἀμπυς), τέταρτος Μάρκος Καρπίνιος, πέμπτος Πρίσκος Ὀρπίνιος, ἕκτος Τούλλις Ταρπίνιος.

I conclude with a remark on the tragic poet Lycophron. Suidas mentions the *Κασσανδρεῖς* as one of his tragedies: this play represented, no doubt, the unfortunate Cassandrians under the tyranny of the terrible Apollodorus, whose reign can only have ended 480: an instance, that the latter tragedy took also its subjects from history, and even from the latest. Perhaps out of this drama of Lycophron arose the story of the conspiracy of the tyrant, sealed with the drunken blood of a sacrificed youth, which is repeated in Catilina, and elsewhere. These would confirm the excellent remark of my friend *Grauert*, that many anecdotes found their way from the dramas into books of history.

## GODOFREDI HERMANNI

## DE PARTICULA ἄν LIBER SECUNDUS.

## PART IV.—[Cont. ued from No. LXX.]

## XIII.—De ἴνα et ἵνα cum conjunctivo.

PLURIMUM in hac questione illud accidit, quod quum ὥς et ὅπως ut significantes, sapissime cum particula ἄν conjungantur, non fit idem in particula ἴνα, quæ tam constanter sine ἄν usurpatur, ut, sicubi adjectum reperiatur ἄν, non immerito in vitii suspicionem incurrat. Brückium, enim, qui ad Œd. Col. 188. ἴν' ἄν, ὥς ἄν, ὅπως ἄν, ut significantes, passim obvia esse scribit, memoria, quod ad ἴν' ἄν attinet, fefellit. Quis tamen casu, ac non potius ratione quadam factum, putabit, ut ἄν non eandem cum ἴνα, quam cum ὅπως et ὥς societatem inierit? Quod si qua est hujus rei ratio, non potest ea nisi in ipsa natura particulae ἴνα inesse. Cujus originem aliqua ex parte bene explicuit Hoogerveenus, quum eam vidit ad pronomen relativum, cui τίς respondet, esse referendam. Ex eo enim pronomine derivatum adverbium ἴνα, ubi significans. Nam Porsoni conjectura, in Miscellaneis ejus a Kiddio p. 302. prodita, ἴνα esse ἴν' ᾧ, i. e. ἐν ᾧ, rectius oblivioni esset tradita. Est autem ἴνα tantummodo relativum, neque interrogationi non oblique adhiberi potest: quod recte monuit Elmsleius ad Œd. R. 1515. Nam in ea fabula quod v. 916. legitur,

ὃ θεῶν μαντεύματα,

ἴν' ἐστέ,

non est interrogantis, sed oblique exclamantis, sicuti in eo genere ὥς, non πῶς dicitur. Itaque recte scholiastes, ὅπου ἐστέ.

Construitur autem ἴνα, ubi significans, ut consentaneum est, cum indicativis omnium temporum, neque tantum apud poetas, sed etiam apud scriptores prosæ orationis. Sed illa loci significatio est ubi latius pateat, minusque definita sit, ut Odys. Z. 27.

σοὶ δὲ γάμος σχεδὸν ἐστί, ἴνα χρή καλὰ μὲν αὐτῷ  
ἐννύσθαι, τὰ δὲ τοῖσι παρασχεῖν, οἳ κέ σ' ἄγωνται.

Hic quidem certe ad nuptias ita refertur, ut de tempore potius quam de loco cogitandum sit. Et sic etiam Iliad. H. 353. de quo loco mox dicetur. Nec mirum, quum omnibus in linguis loci adverbia etiam ad tempus transferri soleant. Et ubi quidem quum significat vox illa, etiam cum particula ἄν conjungitur, ut sit ubiqueque. Eurip. Ion. 315.

ἅπαν θεοῦ μοι δῶμά, ἴν' ἂν λάβῃ μ' ὕπνος.

Aristoph. Plut. 1151.

πατὴρ γὰρ ἐστί πᾶς, ἴν' ἂν πράττῃ τις εὖ.

Nub. 1232.

καὶ ταῦτ' ἐβελήσεις ἀπομόσαι μοι τοὺς θεούς,  
ἴν' ἂν κελεύσω γὰρ σε;

quem locum non debet sollicitare Reisigius. Illud vero mirum ac potius incredibile, quod placuit grammaticis, significare ἴνα etiam ubi in illis Iliad. K. 126.

ἀλλ' ἴσμεν· κείνους δὲ κίχρησμεθα πρὸ πυλάων  
ἐν φυλάκεσσ'· ἴνα γὰρ σφιν ἐπέφραδον ἡγερέεσθαι.

Quod unicum est hujus significatio exemplum, sed illud, ut ego quidem existimo, vetusto errore depravatum. Quis enim, qui cognitam habeat epicorum dictionem, dubitabit quin poeta dederit ἴνα πέρ σφιν ἐπέφραδον ἡγερέεσθαι.

Ac nescio an haud minor perversitas in illo sit Iliad. H. 352.

τῷ οὐ νό τι κέρδιον ἦμιν  
ἐλπομαι ἐκτελέεσθαι, ἴνα μὴ ῥέζομεν ὧδε·

ubi ἴνα significare volunt ἐάν. Quod etsi fieri potuit: licebat enim dici ὅπου:

tamen propter finalem potestatem, quam *ἵνα* cum conjunctivo habere solet, valde ambiguum est. Ei rei prospexit Aristarchus, qui *ἵν' ἂν* scripsit, versu cum aliis grammaticis propter insolentiam dictionis damnato, ut schol. Ven. et Vict. ap. Heyn. vol. v. p. 724. testantur. Nec videtur ille temere aut sine exemplis ita statuisse. Certe quod est in Archilochi fragmento apud Stobaeum cx. 10. sive p. 100. ed. sec. Liebelii,

μηδὲς ἔθ' ὑμῶν εἰσπορῶν θαυμάζετω,  
μηδ' ἵνα δελφίσι θῆρες ἀνταμείψωνται νομὸν  
ἐνδάλιον,

in eo videtur *ἵν' ἂν* potius scribendum esse, quam quod Valckenaiio ad Phaeu. 1148. placuit, *ἐάν*. Apud Agistoph. Rari. 175. vulgo

ἐπίμεινον, ὃ δαίμονι, ἐάν ξυμβῶ τί σοι.

Scholiasies: ἐάν ξυμβῶ σοι. γράφεται δὲ καὶ ἵνα. ἵνα ξυμφωνήσω σοι. ἔλεγον δὲ τὸ ἵνα ἀντὶ τοῦ ἐάν. καὶ Ὀμηρος, ἵνα μὴ ῥέξωμεν ὄδε. Ita scribendum. Ac legitur *ἵνα ξυμβῶ* in codd. quibusdam, in quibus esse Ravennas dicitur, et in Etym. M. p. 731, 30. Sed *ἵν' ἂν* in textu Baroccianus et Venetus, optimus codex. Ad sensum aptius est *ἐάν* quam *ἵνα*, ut. Sed *ἵν' ἂν* quum sit fere idem quod *ἐάν*, videtur id exquisitius esse.

Invenitur autem *ἵνα* *ut* significans, ut par est in re praeterita, etiam cum optativo constructum apud Callimachum h. Dian. 27.

πολλὰς δὲ μάτην ἐταρύσσατο χεῖρας

μέχρις ἵνα ψαύσειεν.

Altera significatio hujus voculae est *ut*, sed ea nonnihil differens ab *ἄς*. Nam prioris ejus maximeque frequens usus est, quum quid obiter et exempli causa additur: tum simpliciter fini consilioque indicando inseruit: sed apud antiquiores et melioris notae scriptores non usurpato comparationis causa, sive praegresso οὕτως, sive non praegresso, ut sit *ita ut*: quod latitante demum flore linguae admissum invenitur, ut apud Plutarchum Apophth. regum p. 179. B. aliosque recentiores: v. Dorvill. ad Charit. p. 562. (511. ed. Lips.) Observant autem grammatici, quum *ut* significat *ἵνα*, non construi probatis scriptoribus cum indicativo futuri, quod genus structurae *πάντα ἀμαθὲς* vocat Thomas M. Nec profecto, qui eam constructionem defendere conati sunt, ut Abreschius in Misc. obs. nov. l. 3, 11. Do. villius ad Charit. p. 160. (180. Lips.) Toupius Opusc. i. p. 438. ii. p. 257. Ernestus ad Callim. h. Cer. 138. quidquam aliud quam aut corruptus aut recentiorum parumque probabilium scriptorum locos attulere. Neque in consensu retulit illam constructionem scriptor de Syntaxi in Bekkeri Anecd. p. 149. Novissimis denique temporibus observatum est a viris doctis, *ἵνα ut* significans, ubi cum conjunctivo construatur, etiam particulam *ἂν* adspernari, ut a Doederlino in Act. Monac. l. p. 37. ab Elmleio ad Ed. Col. 189. aliisque. Potuerant etiam indicativum et optativum addere. Non magis enim in his verbi modis adjectio particulae *ἂν* certis et non dubiis exemplis defendi poterit.

Illud vero omnium maxime mirabile est, quod grammatici etiam *αἰτιολογικὸν* quendam significationem hujus particulae commemorant. Etym. M. quidem p. 471, 6. ex Apollonii Lex. Hom. ita integrandum videtur: τὸν αἰτιολογικὸν σύνδεσμον, ὥς τὸ, ἢ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος· ἀντὶ τοῦ διότι τὸν ἀποτελεσματικὸν σύνδεσμον, ὥς τὸ, ἵνα γινώσκει καὶ οἶδε. Bekkerus quum ad Apollon. de Synt. p. 268, 24. causalem *ἵνα* agnosci scripsit etiam ab Apollonio Sophista et Eustathio p. 793, 55. non meminerat testium, quos satis multos adhibuit Suicerus in Thesaurο, filios autem tum nondum vixerat, quos postea in Anecdotis edidit. Et Apollonius quidem lib. iii. de synt. c. 28. quum exempla posuisset haec, *ἵνα ἀναγνῶ ἐτιμήθην*, *ἵνα ἀναστῶ ἡνιάθην Τρύφων*, sub finem capitis, ubi *ἐάν* ad futura vel praesentia referri docet, ita scribit: ὁμοίως καὶ ὁ ἵνα ἀποτελεσματικός, ἵνα φιλολογήσω παραγενήσεται Τρύφων, καὶ ἐτι παραγίνεται. εἰ γὰρ ἐγγένοιτο παραφημένον σύνδεσμον, δύναται ὁ αἰτιώδης ἀκούεσθαι, ἵνα φιλολογήσω παραγενήθην Τρύφων· ἐν ἰσχύϊ γὰρ ἐστὶ τῷ διότι ἐφιλολογήσω παραγενήθην Τρύφων. οὐ τοῦτο δέ φημι, ὅτι καὶ ἀποτελεσματικῶς πάλιν οὐ δύναται ἀκούεσθαι δυνάτον γὰρ πάλιν οὕτως ἀκούειν, εἰς τὸ φιλολογησαί με παραγενήθην Τρύφων. ἐπὶ τοῖς οὖν ἰσομένοις ἢ σύνταξις τοῦ αἰτιολογικοῦ

οὐκ ἂν γένοιτο· ἐπὶ γὰρ γεγονόσῃ αἱ αἰτίαι ἐπιλέγονται. ὅθεν καταλληλότερος γίνεται ὁ αἰτιολογικὸς ἐπιφερομένων τῶν παρρηχημένων, ἵνα ὑβρίσω Θέωνα, οὐ φήσομεν ἀγανακτήσει Δίων, ἢ γανᾶκτησε δέ. ἐπὶ γε μὴν τοῦ ἀποτελεσματικοῦ ἐνεσσι φάναι, ἵνα ὑβρίσω Θέωνα παρέσται Τρύφων. Eadem aliis verbis repetit in libro de conjunctionibus Bekkeri Anecd. p. 510. 512. et obiter p. 505, l. tum scholastes Dionysii Thracis p. 881. et Theodosius p. 1035. Nullus ita loquutus est probatus scriptor. Fuit enim hac labantis linguae quaedam incuria, ut pro infinitivo ista constructione uteretur, ut aliquoties in N. T. c. c. Luc. i. 43. καὶ πότεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς με; Inde αἰτιολογικὸς iste usus natus, qui meta perversitas est, factumque ut nā illud, quo hodie utuntur Græci, veluti pestis quaedam universam lingue rationem corrumpere.

Sed mittamus hoc, quod corruptæ dictionis est, et agamus jam id, quod hic locus sibi postulat, ut ostendamus cur non dicatur ἵν' ἂν, ubi ut significandum est. Posita est hujus rei ratio in eo, quod ἵνα proprie ubi significat. Id enim quia natura sua definitum est, et ad id ipsum de quo sermo non refertur, arceci postulat particulam ἂν, ut quæ rem eam incertam et dubiam redditura esset. Exemplo id planum fiet. Δεῦρ' ἔλθ' ἵνα κλέψῃς, si proprie interpretamur, est *huc veni ubi verberari debeas*, non quo illud *ubi* ad *huc* referatur, sed quia spectat ad totum illud *huc veni*, i. e. in qua re, in veniendo proci. Sic κτανὼν ἐς οἶδμ' ἄλδς μεθήχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ, *ubi*, i. e. in projecit de corpore, ipse sercet aurum, quod possis etiam dicere *in qua re* vel *qua re*. Eam rem autem patet semper eandem esse: est enim illud ipsum, quo caussa ejus quod efficiendum est continetur. Quod si ἵν' ἂν diceres, esset id *in qua re*, *si ea in re*, sicut ἃς ἂν est *qui*, si *is*, quod est *quicumque* vel *quisque*. Atqui sic quod per aliquam rem effici diceretur, simul non per hanc rem, sed per quamvis aliam significaretur effici, eoque pendet illud, quod grat dicendum, *quia re*, i. e. *ut*, vel, ut prorsus simili vocabulo reddam, *qui*. Id vel maxime cernitur in iis quæ obiter adpiciuntur. Xenophon Symp. ii. 26. ἦν δὲ ἡμῖν οἱ παῖδες μικραῖς κύλιξι πυκνὰ ἐπιψεκάζωσιν, ἵνα καὶ ἐγὼ ἐν Γοργείοις ῥήμασιν εἶπω, οὕτως οὐ βιαζόμενοι ὑπὸ τοῦ οἴνου μεθύειν, ἀλλ' ἀναπειθόμενοι πρὸς τὸ παιγνιώδεστερον ἀφιζόμεθα. I. e. proprie, *nam si pueri nobis parvis calicibus sæpe, ubi ego quoque Gorgæ vocē di vero, inorruerū*. Apparet hoc fere idem esse atque *ubi*, i. e. *si mihi licuerit Gorgæ vocē nū*. Longe aliam vero particularum ὥς et ὥπως rationem esse patet. Hæ enim natura sua ad id, quod potest etiam incertum esse, referuntur, ideoque admittunt particulam ἂν: ut ὥπως ἂν εἰδῆς, quod est *tali quodam modo quo cognoscas*, vel *quoquo modo cognoscas*.

Ob eandem causam ἵνα, *ut*, a probis scriptoribus non jungitur futuro. Nam ad particulam certa loci significatione præditam si etiam verbi modus definitus accedit, tollitur consilii notatio, solaque remanet relatio facti: δεῦρ' ἔλθ' ἵνα κλέψῃς, *huc veni, ubi tibi dabitur malum*.

Quæ conjunctivi, eadem ratio, est optativi: nam is nihil est nisi conversio conjunctivi in alium modum propter orationem obliquam. Atqui quod recta oratione dici nequit, ne in obliquam quidem potest converti.

Diversus ab hoc genere is optativus est, qui non est orationis oblique, sed ipse per se cum particula ἂν constructus posse quid fieri significat: ut apud Theocritum xxv. 60.

ἐγὼ δέ τοι ἡγεμονεύσω  
αἰδῶν ἐς ἡμετέρην, ἵνα κεν τέτμοιμεν ἄνακτα·

i. e. *ubi inveniemus regem*.

Sed dicendum jam de exemplis, si quæ reperiuntur, ἵνα ut significantis cum conjunctivo et particula ἂν habentibus. Ac primo non est dubium quin, si ἂν ad aliud vocabulum pertineat, id nullum constructioni afferat vitium. Ita apud Homerum Od. M. 156.

ἀλλ' ἔρεω μὲν ἐγώ, ἵνα εἰδότες ἡ καὶ θάνομεν,  
ἡ κεν ἀλευόμενοι θάνατον καὶ κῆρα φύγοιμεν.

Nam κε particula in epica dictione ad solum ἡ pertinet, quod ox ἡ asseverante natum, aliquam hujus vim servat, ut Germanice per *wohl etwa* exprimi possit.



Ejusdem generis hoc est Demosthenis c. Aristog. i. p. 780, 7. ubi Reiskius ex duobus codd. Aug. quibus accedit Parisiensis unus apud Bekkerum, edidit: *τίς δ' οὐκ ἂν εἰς ὅσον δυνατόν φεύγοι, καὶ τὸν ἔχοντα ταύτην ἐκποδῶν ποιήσαιο, ἵνα μὴδ' ἂν ἄκων αἰτῇ ποτὲ περιπέσῃ*. Delevit Bekkerus ἂν cum cæteris libris, sed nihil obsât quin servetur, quia ad sola verba *μὴδ' ἄκων* pertinet. Cæterum nescio an eo loco præstet *περιπέσοι* scribi, sive addatur sive omitatur ἂν. Longe vere alius generis sunt duo loci in Sophoclis CEd. Col. Ibi v. 188. legitur:

*ἔγε νῦν σύ με, παῖ,  
ἵν' ἂν εὖσεβας ἐπιβαίνοντες  
τὸ μὲν εἰπώμεν, τὸ δ' ἀκούσωμεν,  
καὶ μὴ χρεῖα πολεμῶμεν.*

In postremo verbo consentiunt libri, pro prioribus autem conjunctivis et Triclinii recensio et pauci ex antiquioribus codd. optativos præbent, probantibus Doederlino atque Elmsleio. Si recte se habet ἂν, reponendi sane sunt optativi *εἴποιμεν* et *ἀκούσαιομεν*, ἵνα autem interpretandum ubi: *duc me eo, ubi aliud dicere pie, aliud audire possumus*. Sed ita non apte subjungitur *καὶ μὴ χρεῖα πολεμῶμεν*, quod deberet *πολεμήσομεν* dici. Ad id non attendit I. Bakius, quum in Bibliotheca critica nova vol. i. p. 16. seq. mihi ἂν in ἔμ' mutanti et tuenti conjunctivos ea opposuit, quæ, si id hujus loci esset, facile quam parum firma sint possem ostendere. Alia est alterius loci ratio, qui est v. 404.

*τοῦτου χάριν τοῖων σε προσθέσθαι πέλας  
χώρας θέλονσι, μὴδ' ἵν' ἂν σαντοῦ κρατῆς.*

Sic libri omnes. Scholiastes: *μηδὲ ἑὼν σε ὅπου ἂν σεαυτοῦ ἐξουσίᾳ. λείπει τὸ ἑὼν ῥήμα. ἢ ἀπὸ κοινοῦ τὸ προσθέσθαι*. Si *προσθέσθαι* repetendum, omnino scribi debet, quod Elmsleio aliisque placet, *ἵν' ἂν σαντοῦ κρατοῖς*. Nam *προσθέσθαι* futurum tempus requirit, ut aut *ἵνα κρατήσῃς* dicendum sit, aut *ἵνα κρατοῖς ἂν*. Si vero *ἑὼν* est intelligendum, ut sæpe verba contraria iis quæ ante posita erant suppleri debent, de qua re vide, ut de multis unum nomen, Erfurdium in 'ed. min. CEd. R. ad v. 212. recte se habebit *ἵν' ἂν κρατῆς*, quia tum locus est futuro exacto: *non autem sinere vivere, ubi te tui juris esse intellexerint*.

## LIBER TERTIUS.

### I.—De vi optativi univæse.

PERVENIUM est ad optativum. Is modus quoniam solam rei cogitationem significat, proprius est orationis obliquæ. Obliquam enim orationem vocamus eam, qua non quid sit, sed quid cogitet quid esse indicatur. Quod si verum fateri volumus, omnis omnino oratio quæ optativum habet obliqua est. Sed usu factum est, ut illud genus, quo nostra ipsorum cogitata sic enunciamus, ut non diserte distinguamus cogitantem ab loquente, rectæ orationis speciem habeat. Itaque consentaneum videtur, separare akerum genus ab altero, primoque de illo dicere, quod aperte nec dubie obliquam orationem continet. Hujus generis duplex modus est. Nam aut pro indicativo, aut pro conjunctivo ponitur optativus, isque carens particula *ἕν*. Nam quum quid ex recta oratione in obliquam transfertur, nihil nisi veritas tantummodo ut cogitata proponitur, non etiam adjicitur aliqua conditio, quæcum continet particula ista.

### II.—De optativo pro indicativo.

SUNT autem optativi pro indicativo positi quattuor potissimum formæ. Earum prima elliptica est, qua tale quid ut *λέγει ὅτι* intelligitur. Sophocles Phil. 615.

*εὐθὺς δ' ὑπέσχετο  
τὸν ἄνδρ' Ἀχαιοῦς τόνδε δηλώσειν ἔγων  
οἶοντο μὲν, μάλα θ' ἐκούσων λαβῶν,  
εἰ μὴ θέλοι δ', ἄκοντα.*

Thucydides ii 42. ἀπεκρίναντο αὐτῷ ὅτι ἀδύνατα σφίσιν εἶη ποιεῖν ἃ προκαλεῖ-

ται, ἀνευ Ἀθηναίων· παῖδες γὰρ σφῶν καὶ γυναῖκες παρ' αὐτοῖς εἴσαν. Xenophon Hist. Gr. iii. 2, 23. ἀποκριναμένων δὲ τῶν Ἑλλείων ὅτι οὐ ποιήσαιεν ταῦτα· ἐπιληΐδας γὰρ ἔχουεν τὰς πόλεις. Vidg Antiphontem p. 777. et Demosth. p. 1220, 11. ss. Platonem Symp. p. 201. A. Alia dedit Matthiæ Gr. Gr. §. 529, not. 3.

Secunda forma interrogatione continetur. Odys. Δ. 644.

δύναιτό γε καὶ τὸ τελέσσαι;

i. e. *putemne cum adeo hoc ausum esse?* Est enim hæc forma talis, ut sententiam cuiuspiam exquirat de eo, quod recta oratione per indicativum dicimus, *δύναται τοῦτο τελέσαι*; De hoc genere bene explicuit Reisigius in commentatione de ἂν particula p. 132. seqq.

Tertia forma ea est, quæ pro indicativo enim aliis verbis in recta oratione constructo optativum habet. Sophocles Phil. 610.

ὅς δ' ἡ τὰ τ' ἄλλ' αὐτοῖσι πάντ' ἐθέσπισεν,  
καὶ τὰπὶ Τροίᾳ πέργαμ' ὥς οὐ μὴ ποτε  
πέρσοιεν εἰ μὴ τόνδε πείσαντες λόγῳ  
ἄγοντο νήσου τῆσδ', ἐφ' ἧς ναίει τανυν.

Nam rectæ orationis erat, *ὥς οὐ μὴ ποτε πέρουσιεν, εἰ μὴ ἄγονται*. Et hoc quidem genere nihil frequentius. Odys. E. 237.

ἦρχε δ' ὁδοῦ

νήσου ἐπ' ἐσχατῆς, ὅθι δένδρεα μακρὰ πεφύκει,  
κλήθρη τ' αἰγυρός τ' ἐλάτῃ τ' ἦν οὐρανομήκης.  
αἶα πάσαι, περίκηλα, τὰ οἱ πλώσιεν ἐλαφρῶς.

*Quæ facile nature crederet.* Hoc quidem loco etiam pro conjunctivo rectæ orationis positus videri potest optativus, si quidem, ut supra ostendimus, ab Homero sermone non abhorret dici ἂν πλώσωιν, id ut sit de consilio dictum, *quæ nalent*, pro ut *eu nalent*. Herodotus i. 31. ὥς δὲ κατὰ τὸν Τέλλον προετρέψατο ὁ Σόλων τὸν Κροῖσον, εἶπας πολλά ἤε καὶ ὕλβια, ἐπηρώτα τίνα δεύτερον μετ' ἐκείνων ἴδοι, δοκέων πάγχυ δευτερεῖα γῶν οἶσσεσθαι. Aristoph. Av. 127.

ΕΠ. ποῖαν τίν' οὖν ἦδιστ' ἂν οἰκοῖτ' ἂν πόλιν;

ΕΥ. ὕπου τὰ μέγιστα πράγματ' εἴη τοιαδί·  
ἐπὶ τὴν θύραν μου πρὶ τίς ἐλθὼν τῶν φίλων  
λέγει τοιαδί.

Quarta forma est, quæ quidam putant repetitionem facti per optativum designari ut apud Homerum II. Γ. 216.

ἄλλ' ὅτε δὴ πολύμητις ἀνᾶξειεν Ὀδυσσεύς,  
στάσκεν, ὕπαι δὲ ἴδεσκεν.

et 232.

πολλάκι μιν ξείνισεν ἀρηίφίλος Μεδέλαος  
οἴκῳ ἐν ἡμετέρῳ, ὅπότε Κρήτηθεν ἴκοιτο.

Sed illam opinionem falsam esse, jam ad Viger. p. 909. monui. Non enim alia in hoc genere vis est optativi, quam ut, quum indicativus ad certum factum spectet, id per optativum reddatur incertum, ita ut quodcumque de pluribus factis cogitare velis indicet. Nam repetitio non potest ullo modo per optativum significari, sed inest in verbis quibus ille adjunctus est. Unde fere vel ἀεί, vel πολλάκι adjicitur, vel verbum primum natura sua frequentativum est, ut *στάσκεν, ἴδεσκεν* in altero illorum Homeri locorum, innumerabilibusque apud Herodotum exemplis, vel denique imperfectum tempus verbi primarii repetitionem facti continet. Pro eo præsens habet Herodotus l. 29. ἀπικνέονται ἐς Σάρδεις ἄμα ζούσας πλοῦτ' ἄλλοι τε οἱ πάντες ἐκ τῆς Ἑλλάδος σοφῶνται, οἱ τοῦτον τὸν χρόνον ἐτόνχανον ἐόντες, ὥς ἕκαστος αὐτῶν ἀπικνέιτο, καὶ δὴ καὶ Σόλων. Quin ne omnino quidem rem sæpius factam respici necesse est, sed satis est, factum ut cogitatum commemorari. Sic Iliad. Ψ. 494.

καὶ δ' ἄλλω νεμεσᾶτον, ὅτις τοιαῦτ' ἔγε ῥέξοι,

et Od. Z. 286.

καὶ δ' ἄλλῃ νεμεσῶ, ἥτις τοιαῦτ' ἔγε ῥέξοι.

Quibus in locis Schæferus in Melet. Cr. p. 122. conjunctivum reponi volebat. At recte dictum ῥέξοι, ut in facto quod quis sumat fieri, pro ῥέξει, quod esset de vere facto dictum. Ρέξει enim ad futurum refertur, si quis fecerit: quod etsi istis in

locis potuit dici, non placuit tamen poetæ, eam ob causam, quod non de solis futuris loquebatur. Sic etiam Sophocles Aut. 666.

ἀλλ' ὃν πύλις στήσειε, τοῦτ' ἐὼς χρή κλέειν.

Id de certo dictum, ἔσθησε requireret; de eo autem, quem cogites reip. præfectum esse, optativum habet. Andocides p. 85. (154. §. 19. Bekk.) ὑμῖν δὲ οὐκ εἰσὶν ἔτεροι ὑφ' ὧν αἰτίαν ἔχοιτε. P. 90. (158. §. 1.) ὅτι δὲ οἱ ῥήτορες τῷ μὲν ὀνόματι τῆς εἰρήνης συγχωροῦσι, τοῖς δ' ἔργοις ἀφ' ὧν ἡ εἰρήνη γένοιτο ἐναντιοῦνται, τοῦτο δὲ οὐ πάντες αἰσθάνεσθε. Demosthenes p. 1214. init. ἐξ ὧν τίνα οὐκ οἴεσθε, ὧ ἄνδρες δικασταί, τοῖς στρατιώταις ἀθυρίαν ἐμπεσεῖν; πόσῃν δέ μοι μετὰ ταῦτα ἀπολείπειν γενέσθαι πάλιν, τῶν ἀρχαίων νεωτῶν ταλαιπωρουμένων μὲν πολλὰ, ὠφελουμένων δὲ βραχέα, ὅσα ἐγὼ δυνάμην ἐκάστω δανειζόμενος ἐπαρκέσαι πρὸς ᾧ πρότερον εἶχον παρ' ἐμοῦ, ἐπεὶ ὅ γε στρατηγὸς οὐδὲ τὸ ἐφ' ἡμέραν αὐτοῖς τροφήν διαρκῆ ἰδίδου;

Ex his facile indicari potest, quomodo illi sint loci intelligendi, in quibus optativus cum præsentem vel futuro verbi primarii conjunctus est. Apertissima enim hujus constructionis ratio est, simulatque optativum cum indicativo commutaveris. Ut Iliad. Δ. 262.

σὺν δὲ πλείων δέπας αἶε  
ἔσθηχ', ὥσπερ ἐμοί, πῖεῖν, ὅτε θυμὸς ἀνώγει.

313.

πρώτῳ γὰρ καὶ δαίτῃς ἀκούαζέσθον ἐμεῖο,  
ὅππότε δαῖτα γέρουσιν ἐφοπλίζομεν Ἀχαιοί.

Id de vere factis diceretur ἀνώγει et ἐφοπλίζομεν, de quocumque facto autem, quod mente et cogitatione concipias, per optativum profertur. Quod si conjunctivos posueris, ad sola ea, quæ posthac eventura sint, referretur. Od. Ω. 253.

τοιούτῳ δὲ ἔοικας, ἐπὶ λούσαιτο, φάγοι τε.

Id de certo facto dictum, esse debebat ἐπεὶ ἐλούσατο καὶ ἔφαγεν: de futuro autem, ἐπεὶ λούσεται φάγη τε. v. 342.

ἐνθα δ' ἔνα σταφυλὰ παντοῖαι ἔασιν,  
ὀππότε δὴ Διὸς ὄραι ἐπιβρίσειαν ὑπερθεν.

Si id quod vere fieret indicare voluisset, dixisset ἐπιβρίσαντιν: si futura, ἐπιβρίσωσιν. Nunc vero optativo usus aoristi, præterita respicit, non ea tamen certa, quod esset ἐπιβρίσαν, sed quæcumque tibi cogitare libuit: unde conicere potes, quod antehac factum sit, etiam nunc fieri et posthac futurum esse.

Cæterum ut sæpe epici veteres particulis ἂν et κεν utuntur, ubi recentior usus iis particulis abstinet, ita etiam hoc in genere eas interdum præter necessitatem addunt, ut Iliad. I. 524.

οὕτω καὶ τῶν πρόσθεν ἐπενθόμεθα κλέα ἀνδρῶν  
ἥρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι.

### III.—De optativo pro conjunctivo.

SEQUITUR alterum genus orationis obliquæ, quod optativum contingit pro rectæ orationis conjunctivo positum, et primo quidem sine particula ἂν. Ad hoc genus primo pertinet illa optativi ratio, quæ ex particulis finalibus pendet. Nam ἐποίησε ποιῶ, ποιήσω, ὅπως γένηται quibus sic dicatur, ut eventus significetur futurus esse, facile est ad intelligendum, recte ita dici ubique, ubi ea indicare volumus, quæ utrum eveniant an non, experientia simus cognituri. Id ubi principale verbum præsentis vel futuri temporis est, necessario se ita habet, quia quæ ex eo pendent non possunt non futura esse. Sed illud verbum si est præteriti temporis, effectus aut instat adhuc, ut jam præteritum. Si instat, eadem est conjunctivi necessitas, quæ in re præsentem et futura. Ut si quis venisse se dicat, ut nunc verba faciat, is dicit ἤλθον ἵνα λέγω. Nondum enim fecit quod in animo habebat quum veniret, sed est nunc demum facturus. Sed si et venit et quam volebat orationem habuit, ita dicit, ἤλθον ἵνα λέγοιμι, non quo se jam habuisse orationem significet, sed ut consilium tantum, quo venerat, indicet, non autem se nunc demum esse sequuturum esse illud consilium innuat. Exemplis in re tritissima non opus est. Sed unum tamen afferam, quod singulari modo conformatum est. Odys. Δ. 472.

ἀλλὰ μάλ' ὠφελles Διὶ τ' ἄλλοισιν τε θεοῖσιν  
βέτας ἱερὰ καλ' ἀναβαινέμεν, ὅφρα τάχιστα  
σὴν ἐς πατρίδ' ἴκω.

Exspectes hic, ut in irritō consilio, ἴκω, ut *venissēs*: non venit enim: sed dixit ἴκω, non spectans quid eveniret, sed quo consilio *venire* deberet suscipi. Quod si ἴκηαι dixisset, adhuc rediturum significaret. Eodem modo etiam præsens et futurum verbi primarii optativo junguntur, ubi de solo consilio sermo est: quod quum sit, ea ratione loquendi significamus, eventum non comprobatum iri facto. Aliiter enim conjunctivo uteremur. Id pulcre perspexit Reiskegius in Comm. c. ad Ed. Col. p. 168. seqq. quem tamen in loco Electræ Euripideæ v. 57. seqq. falli mihi videri, ad Sophoclis El. 57. dixi. In huiusmodi igitur exemplis optativus manifesto sic usurpatur, ut solo consilio indicando effectiōnem non sequuturam arguat. Est vero etiam, ubi utrique modo locus est, prouti rem animo concipias, ut Iliad. X. 348.

ὡς οὐκ ἔσθ', ὅς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι.

Eurip. Alc. 53.

ἔστ' οὖν ὅπως Ἀλκυστις εἰς γῆρας μόλοι;

Quibus in locis conjunctivi significaturi essent, *qui arcerē reperiat*; ut *reperiat* ad senectutem pervenire: optativi autem hac vis est, *qui putetur arcerē*; ut *putetur* ad senectutem pervenire. Vide ad Soph. Aj. 1200.

Sic etiam cum voculis conditionalibus. Iliad. P. 7.

πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἐίστην,  
τὸν κτάμεναι μεμαώς, ὅστις τοῦ γ' ἀντίος ἔλθοι.

Od. A. 287.

οὐδέ τι Νηλεΐς

τῷ ἐδίδου, ὅς μὴ ἔλικας βόας κύρμετώπους  
ἐκ φυλάκης ἐλάσειε βίης Ἴφικληΐης.

T. 138.

ἀλλ' ὅτε δὴ κοίτοιο καὶ ὕπνου μνησκόιο,

ἢ μὲν δέμνι' ἄνωγεν ὑποστορέσαι δμῶϊσιν.

Nam recta oratione hac sic dicerentur: κτενώ, ὅστις ἀντὶ τοῦ ἔλθῃ. οὐ δέσω, ὅς μὴ ἐλάσῃ. ὑποστορέσατε, ὅτε κοίτου μνησκήται. Magis ambiguum hoc est Od. T. 510.

καὶ γὰρ δὴ κοίτοιο τάχ' ἡδέος ἔσσεται ὥρη,  
ὑπνινά γ' ὕπνος ἔλοι γλυκερός.

Neque enim mirer, si quis hic conjunctivum exspectet. Sed quum addat Penelope, se non posse dormire, facile intelligitur eam per optativum hoc dicere, *qui se putet dormiturum esse*. Eodem modo Iliad. Γ. 299.

δοπότεροι πρότεροι ὑπὲρ ἕρκια πημήνεια,  
ὧδέ σφ' ἐγκέφαλος χαμάδις βέοι, ὡς ὕδε οἶνος.

Atque ita dicturus erat, etiam si non βέοι, sed βέτω posuisset. Nam si πημήνωσι dixisset, futurum esse indicaret, ut alterutri sacramentum violarent: nunc vero optativum posuit, ut diceret, *si quem putemus perjurum fore*. Ob eandem causam Demosthenes in Timocr. p. 747, 13. dixit: καὶ ἐπαρώμιοι ἐξώλειαν ἑαυτῶ καὶ οἰκίᾳ τῇ ἑαυτοῦ, εἴ τι τούτων παραβάνοιμι. Nam si ἦν παραβῶ dixisset, falsum fidem videretur.

Sæpiissime pro rectæ orationis conjunctivo ponitur optativus, si verbum principale eum modum habet. Nec mirum. Nam ubi summa sententiæ ut sola cogitatione comprehensa enunciat, eadem solet etiam partium ejus conditio esse. Odys. Γ. 346.

Ζεὺς τόγ' ἀλεξήσεαι καὶ ἀθάνατοι θεοὶ ἄλλοι,  
ὡς ὁμείς παρ' ἐμείοιο θοὴν ἐπὶ νῆα κίοιτε.

De ea ratione dixi ad Soph. Aj. 904. 1200. Sic Homerus Iliad. E. 212.

εἰ δέ κε νοστήσω καὶ ἐσφόμοι δφθάλμοισιν  
πατρίδ' ἐμὴν ἑλοχόν τε καὶ ὑπερέφες μέγα δῶμα,  
αὐτίκ' ἔπειτ' ἔπ' ἐμείοιο κάρη τάμοι ἀλλότριος φῶς,  
εἰ μὴ ἐγὼ τότε τόξα φαεινῶ ἐν πυρὶ θέην.

Exspectes hic θέω, quia asseverat. Et potuerat ita dicere. Nam duobus modis

hoc proferri licebat, aut recta oratione, ut votum ex conditione penderet, εἰ μὴ ἐν πυρὶ θέλω σὶ non cremaverō, dispererem; aut obliqua, ut conditio ex voto, tamquam pars ejus, penderet, *pererem, nisi cremaverim*, i. e. *si fore putem, ut non comburam*. Sic Aristophanes in Pace 1072.

ἐξώλης ἀπόλοι', εἰ μὴ παύσαιο βακίλων.

i. e. *dispereris, si te non destituerim putem*. Vide eundem Eq. 694. Contra in sententia finali non licuit conjunctivum ponere Sophocli Phil. 524.

θυμὸν γένοιτο χειρὶ πληρώσαι ποτε,

ἴν' αἱ Μυκῆναι γνοίεν, ἣ Σπάρτη θ', ὅτι

χὴ Σκύρος ἀνδρῶν ἀλκίμων μήτηρ ἔφω.

Nam si esset conjunctivo usus, sic loqueretur, ut qui voti se compotem futurum non dubitaret. Eadem ratio est horum νεῖβορυν Od. E. 402.

ξείν', οὕτω γὰρ κέν μοι εὐκλείη τ' ἀρετὴ τε  
εἴη ἐπ' ἀνθρώπου δῖμα τ' αὐτίκα καὶ μετέπειτα,  
ὅς σ' ἐπεὶ ἐς κλισίην ἄγαγον καὶ ξείνια δῶκα,  
αὐτὶς δὲ κτείναιμι, φίλον δ' ἄπο θυμὸν ἐλοιμήν.

Alia optativi ex optativo principali pendens eximpla cum pronomine relativo vide Iliad. M. 228. N. 118. 322. 344. E. 92. Odys. A. 47. 229. B. 336. (Π. 386.) Δ. 222. Θ. 240. cum ὅτε Iliad. Φ. 424. Od. E. 189. I. 333. A. 374. M. 106. 114. Φ. 116. Ψ. 185. cum ὅποτε Σ. 147. Non est tamen ita constans hic usus, ut non aliquando in orationem rectam redeat constructio. Ita Odys. Γ. 318.

κεῖνος γὰρ νέον ἄλλοθεν εἰλήλουθεν  
ἐκ τῶν ἀνθρώπων, ὅθεν οὐκ ἔλποιστό γε θυμῷ  
ἐλθέμεν, ὅντινα πρῶτον ἀποσφάλλωσιν ἄελλαι.

Δ. 649.

τί κεν ῥέξεις καὶ ἄλλος,  
ὀππότ' ἀνὴρ τοιοῦτος, ἔχων μέλεδ ἤματα θυμῷ,  
αἰτίζει; χαλεπὸν κεν ἀνήνασθαι δόσιν εἴη.

Huic tamen loco nihil tribuerim, in quo tanto facilius αἰτίζοι scribi possit, quod etiam αἰτίζει scriptum invenitur.

#### IV.—De optativo cum ἂν pro conjunctivo cum ἂν.

ΜΥΤΑΤΥΡ autem non solum is conjunctivus, qui caret particula ἂν, in optativum, sed etiam qui adjunctam habet eam particulam. Od. N. 415. ut quidem cum cod. Harl. in postrema ed. dedit Wolfius:

ὀχρετο πεγνόμενος μετὰ σὸν κλέος, ἣν που ἔτ' εἴης.

Nam recta oratio foret, *πεύθομαι ἣν που ἔτ' ἦς*. Quod si, ut vulgo, *εἰ που ἔτ' εἴης* scribitur, erit id recta oratione, *πεύθομαι εἰ που ἔτ' εἰ*. Iliad. B. 597.

στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ  
Μοῦσαι ἀείδοιεν.

Nam recta oratio est, *νικήσω, ἥνπερ αὐταὶ Μοῦσαι ἀείδωσιν*.

I. 304. νῦν γὰρ χ' ἔκτορ' ἔλοισ, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι.

Vide T. 208. Ω. 227. Od. B. 105. (T. 150.) Δ. 222. H. 315. Π. 392. (Φ. 162.) Aristoph. Eq. 1056.

καὶ κε γυνὴ φέροι ἄχθος, ἐπεὶ κεν ἀνὴρ ἀναθείη.

Neque hoc epicis proprium est, sed commune Graecis omnibus. Aeschylus Pers. 450.

ἐνταῦθα πέμπει τούσδ', ὅπως, ὅταν νεῶν

φθαρέντες ἐχθροὶ νῆσον ἐκρωζοῖατ',

κτείνουεν εὐχέειρτον Ἑλλήνων στρατὸν.

Demosthenes ad Onetor. p. 865, 22. ὅστ' ἐκ τῶν γιγνομένων οὐκ ἔστ' ὅστις οὐχ ἡγεῖτο τῶν εἰδῶτων δίκην με λήψεσθαι παρ' αὐτῶν, ἐπειδὴν τάχιστα ἀνὴρ εἶναι δοκιμασθεῖν. Geminus huic locus est in orat. in Aphobum p. 814, 18. *κακείνῳ μὲν ἔδωκεν ἐκ τῶν ἐμῶν ἐβδομήκοντα μνᾶς καρπώσασθαι τοσοῦτον χρόνον, ἕως ἂν ἐγὼ ἀνὴρ εἶναι δοκιμασθεῖν*. Sed ibi Bekkerus delevit ἂν, aliquot codd. auctoritate. Servavit autem libris omnibus firmatum in Platonis Phaedone p. 101. D. εἰ δέ τις αὐτῆς τῆς ὑποθέσεως ἐχρίστο, χάρειν ἐφῆς ἂν καὶ οὐκ ἀποκρίναιο, ἕως ἂν τὰ ἀπ' ἐκείνης ὀρμηρέντα σκέψαιο εἰ σοὶ ἀλλήλοισι συμφωνεῖ ἢ διαφωνεῖ; etsi mox eodem in loco ἕως

sine ἂν junctum est optativo. Thucyd. viii. 54. καὶ ἐψηφίσαντο πλείους αὐτὸν Πείσανδρον καὶ δέκα ἄνδρας μετ' αὐτοῦ πρόσσειν ὅπρ' ἂν αὐτοῖς δοκοίη ἀρίστα εἶναι. Duo ibi codd. omittunt ἂν. Plures omittunt in his viii. 68. καὶ ἐκ πλείστου ἐπιμεληθεὶς Ἀντιφῶν ἦν, ἄνθρωπος Ἀθηναίων τῶν καθ' ἑαυτὸν ἀρετῇ τε οὐδένας ὑπερeros, καὶ κράτιστος ἐνδύμνησιν γενόμενος, καὶ ἂν γυνοῖν εἰπέιν. Duo ibi codd. καὶ ἂν γυνοῖν εἰπέιν. Antiphon p. 722. (59. §. 34.) οὗτοι δὲ θάνατον τῷ μνηστῇ τὴν δωρεὰν ἀπέδοσαν, ἀπαγορευόντων τῶν φίλων τῶν ἐμῶν μὴ ἀποκτείνειν τὸν ἄνδρα πρὶν ἢ ἐγὼ ἔλθοιμι. Xenophon de rep. Lac. i. 8. εἰ δέ τις αὖ γυναικὶ μὴ συνοικεῖν μὴ βούλοιοτο, τέκνον δὲ ἀξιολόγων ἐπιθυμοῖη, καὶ τούτῳ νόμον ἐποίησεν, ἥτινα ἂν εὐτεκνον καὶ γενναῖον ὄρῃ, πείσαντα τὸν ἔχοντα, ἐκ ταύτης τεκνοποιεῖσθαι. Non recte puto Heindorfium ejici voluisse ἂν. Nec δοκῇ scripserim cum L. Dindorfio in ejusdem libri c. 2, 11. ὅπως δὲ μὴδ' εἰ παιδονόμος ἀπέλθοι, ἔρημοι ποτε οἱ παῖδες εἴεν ἀρχοντας, ἐποίησε τὸν αἰεὶ παρόντα τῶν πολιτῶν κέρειον εἶναι καὶ ἐπιστάτην τοῖς παισιν ὅ τι ἂν ἀγαθὸν δοκοίη εἶναι.

Parum docta est Thomae M. adnotatio p. 267. τὸ δὲ ἐάν, τὸ ἂν, τὸ κἂν, καὶ τὸ ἦν, καὶ τὸ ὅταν αἰεὶ μετὰ ὑποτακτικοῦ παρὰ τοῖς ἀκριβεστέροις· εἰ γὰρ καὶ εὐρηται ἅπασι παρὰ Θουκυδίδην ἐν τῇ τρίτῃ, ἦν τε καὶ ἔχοντες τι ἐγγυνώμης εἴεν, καὶ παρὰ Λουκιανῷ ἐν τοῖς Ἀληθινούσι, ἐάν καταχθελήμεν εἰς τὰς νήσους, καὶ αἰδοῖς ἐν τῷ Βίων πράξεις, καὶ ταῦτα ἦν θελήσειεν ἀποδοῦσθαι οὐτοσί, ἀλλ' οὐδεὶς ζηλοῦν τὸ ἅπασι ῥηθέν. Nam in posteriore Luciani loco corruptis libris usus est. Recte legitur hodie in Vitarum auctione c. Π. T. i. p. 531. ναῦτης δ' ἂν ἴσως ἡ κητορὸς ἐν καιρῷ γένοιτο· καὶ ταῦτα, ἦν θέλῃ, ἦν ἀποδοῦσθαι οὐτοσί τὸ μέγιστον δὴ ὀβολῶν. In altero autem loco, Vera Hist. ii. 29. etsi hodie scriptum videmus ἦν εἰ, tamen recte se habet quod praebent codd. Gort. et Aug. ἦν ἐάν, conveniens orationi oblique. Verba sunt: συνέπεμψε δὲ μοι ὁ Παράμανθος τὸν πορθημέα Ναύπλιον, ἦν, ἐάν καταχθελήμεν ἐς τὰς νήσους, μηδεὶς ἡμᾶς συλλάβοι. Quo pacto idem loquutus est in Timone c. 39. T. i. p. 151. τί γὰρ ἂν καὶ πᾶσι τις, ὅπνταν οἱ θεοὶ βιάζοντο; Major est de Thucydidi loco, iii. 44. dubitatio: ἦν τε γὰρ ἀποφῆναι πάντῃ ἀδικοῦντας αὐτοῖς, οὐδὲν αὐτοῖς καὶ ἀποκτείνειν κελεύσας ἦν τε καὶ ἔχοντες τι ἐγγυνώμης εἴεν, εἰ τῇ πόλει μὴ ἀγαθὸν φαίνοντο. Quattuor ibi codd. apud Bekkerum εἴτε, quae videtur grammaticorum correctio esse. Tractatus est hic locus a multis, a me ipso ad Viger. p. 822. Neque, opinor, debebam ad sententia ibi proposita recedere in diss. de praecipitis quibusdam quod accommodatus illi loco sit, quam εἴεν pro

quum vulgo legatur, ὥς τάχιστα δὲ ἐκέλευε—ἀποπλεῖν ἐς Σαμόν, κακεῖνον ἡμᾶς γαγόντας πᾶσας τὰς ναῦς, τοὺς ἐπίπλους, ἦν που καιρὸς εἶη, ποιεῖσθαι· etsi propter orationem obliquam ferri potest optativus, quem sic defendit Porpo vol. i. p. 144. tamen, nisi gravior aliqua causa accedat, conjunctivum praeferrī in tali additamento quum alii, tum Thucydides consueverunt, sicut in illo ipso capite paullo superius ἦν ἡσσηθῶσι posuit. Itaque ἦ e cod. Vat. nescio an recte dederit Bekkerus. Neque apud Xenophontem Cyrop. iv. 2, 6. recte legi puto, ὅ δὲ ἀπεκρίναντο ὅτι κἂν ἄνθρωποι ἔωθεν εὐζωνοὶ πορεύοντο καταλήφοντο: ubi Guelf. et Par. καὶ ἦν. Qui locus est ejusmodi, ut permirum sit: ni verum sit usitatissimum illud καὶ ἄνθρωποι εἰ ἔωθεν εὐζωνοὶ πορεύοντο, quod Schneiderus conjecit. Verum si quibusdam in exemplis non recte optativus locum tenet conjunctivi, in aliis tamen vel aperte praestat, vel saltem offensione caret. Sic apud Xenophontem in Cyrop. i. 6, 22. καὶ εἰ δὴ πείσαντες ἐπαυεῖν τέ σε πολλούς, ὅπως δόξαν λάβοις, καὶ κατασκευὰς καλὰς ἐφ' ἑκάστῳ αὐτῶν ἐκτίσσω, ἔστι τὴν ἐξηπατητικὴν εἰς ἂν, καὶ ὀλίγῳ ὑπερτον, ὅσῳ δὲ πείρων δόξας, ἐξεληλεγμένους ἂν προσέτι καὶ ἀλάξων φαίνοιο. Quem locum non recte interpretatus est Reisius p. 111. Nec, quod ille putat, dici hic potuit εἰ πείρων ἂν δόξας. Alio modo erravit Heindorfus, qui, nisi ἂν deleatur, ὅς τις scribendum censuit. At in re ficta et non nisi cogitando sumpta ὅπου ἂν ὄψς, quod ad experientiam refertur, locum non habet. Aptè affert ibi Porpo Mzm. S. i. 2, 6. τοὺς δὲ λαμβάνοντας τῆς ὁμιλίας μισθὸν ἀνδραποδιστὰς δαντῶν ἀπεκάλει, διὰ τὸ ἀναγκάζον αὐτοὺς εἶναι διαλέγεσθαι παρ' ὧν ἂν λάβοιεν τὸν μισθόν. I. e. non iis a quibus acciperent perniciam, ut si omisisset ἂν, sed a quibuscumque acciperissent. Cyrop. v. 5, 1. ἐπεὶ δὲ ταῦτα διεπέπρακτο, πέμπει πρὸς Κνωζάρην καὶ ἐπέστειλεν αὐτῇ ἦκειν ἐπὶ

τὸ στρατόπεδον, ὅπως περὶ τῶν φρουρίων ὧν εἰλήφεσαν βουλευσάντα ὃ τι χρῆσαι-  
το, καὶ θεασάμενος τὸ στρατεύμα καὶ περὶ τῶν ἄλλων σύμβουλος γίγναιτο ὃ τι ἂν  
δοκοῖη ἐκ τούτων πράττειν. Suspectum hic quidam habent ἂν, omissum in cod.  
Alt. At recte se habet. Nam uti dicit ὃ τι χρῆσαντο, quia re in praesens tempus  
translata dicendum erat ὅπως βουλευσάνται ὃ τι χρῆσονται, ita scripsit ὃ τι ἂν δο-  
κοῖη, quia id erat ὅπως σύμβουλος γένηται ὃ τι ἂν δοκῇ πράττειν. vii. 5, 49. ἐλογιζό-  
μην εἰ ταῦτα προθύμως σοι συλλάβοιμι, ὥς οἰκεῖός τε σοι ἐσόμεν καὶ ἐξέσονται μοι  
διαλέγεσθαι σοι ὅπόσον ἂν χρόνον βουλομένην. viii. 3, 48. ὃ δ' αὖ ἐνόμιζε μακαριώ-  
τατος εἶναι, ὅτι ἐπίτροπον ἔξει σχολὴν παρέχοντα πράττειν ὃ τι ἂν αὐτῷ ἡδὺ εἴη.  
Sed in eodem capite §. 38. quod legitur de agello, ὃ τι γὰρ ἂν λάβοι σπέρμα, κα-  
λῶς καὶ δικαίως ἀπέδιδου αὐτῷ τε καὶ τῶν οὐδέν τι πολὺν, in eo tollendum ἂν.  
Non est enim id ex ὃ τι ἂν λάβῃ, sed ex ὃ τι ἔλαβεν in optativum conversum.  
Alia optativi in obliqua oratione pro conjunctivo positi exempla cum ὃ ἂν vide apud  
Herodot. i. 119. Demosth. p. 518, 13. sed utroque loco alii libri conjunctivum  
praebent; cum ὃ τι ἂν apud Herodot. i. 119. cum ὅσος ἂν vi. 44. cum ὥς ἂν simul-  
αίγηε significante i. 196. Epicur. epist. p. 21. §. 41. ed. Schneid. cum πρὶν ἂν  
apud Xenoph. Hist. Gr. ii. 3, 48. 4, 18.

Apparet ex his, reprehensione vacuum esse usum optativi pro conjunctivo, ad-  
iuncta particula ἂν. Ex quo colligi posset, eandem etiam particularum ὥς ἂν et  
ὅπως ἂν rationem esse. Atque apud epicurus quidem et Herodotum haec particulae  
saepius obliquae orationis optativum adjectum habent. Odyss. Θ. 20.

καὶ μιν μακρότερον καὶ πάσσονα θῆκεν ιδέσθαι,  
ὥς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο.

P. 362.

ῥτρυρ', ὥς ἂν πύρνα κατὰ μνηστῆρας ἀγείροι.

Magis ut *posse* significetur, Ω. 80.

ἀμφ' αὐτοῖσι δ' ἔπειτα μέγαν καὶ ἀρύμωνα τύμβον  
χεύαμεν Ἀργείων ἱερὸς στρατὸς αἰχμητῶν  
ἁκτῇ ἐπὶ προϋχούσῃ, ἐπὶ πλατείᾳ Ἑλλησπόντῃ,  
ὥς κεν τηλεφῶνῃς ἐκ ποντοφῶν ἀνδράσιν εἴη  
τοῖς, οἳ γιν' γεγάσι, καὶ οἳ μετόπισθεν ἔσονται.

cf. 332.

οὐ δέ με προῖεις καὶ πότνια μήτηρ  
ἐς πατέρ' Αὐτόλυκον μητρὸς φίλον, ὅφρ' ἂν ἐλοίμην  
δῶρα, τὰ δεῦρο μολῶν μοι ὑπέσχετο καὶ κατένευσεν.

Herodotus i. 152. ὃ δὲ πορϋρέον τε εἶμα περιβαλόμενος, ὥς ἂν πυρναγόμενοι πλείστοι  
συνέλθοιεν Σπαρτιηγῶν, καὶ καταστάς, ἔλεγε πολλά, τιμωρέειν ἑαυτοῖσι χρήζων.  
v. 37. καὶ πρῶτα μὲν λόγῳ μετὰ τὴν τυραννίδα, ἰσνομίην ἐποίησε τῇ Μιλήτῃ, ὥς  
ἂν ἐκάντες αὐτῷ οἱ Μιλήσιοι συναπισταῖατο. ix. 22. μαθόντες δὲ τὸ γεγονός, διακε-  
λευσάμενοι ἤλαυνον τοὺς ἵππους πάντες, ὥς ἂν τὸν γε νεκρὸν ἀνελοῖατο. ix. 51. με-  
τακινέεσθαι τε ἐδόκει τότε, ἐπεὶ αὐτῆς νυκτὸς ἦ δευτέρῃ φυλακῇ, ὥς ἂν μὴ ἰδοῖατο οἱ  
Πέρσαι ἐξορμευόμενοι, καὶ σφεας ἐπόμεινοι ταρασσόειν οἱ ἱππῶται. i. 75. ποιῆσαι δὲ  
ᾧδε ἄνωθεν τοῦ στρατοπέδου ἀρξάμενος, διώρυχα βαθέην ὀρύσσειν, ἄγοντα μνησεί-  
δεα, ὅπως ἂν τὸ στρατόπεδον ἰδρυμένον κατὰ νώτου λάβοι ταύτη κατὰ τὴν διώρυχα  
ἐκτραπόμενος ἐκ τῶν ἀρχαίων βέθρων, καὶ αὐτῆς παραμειβόμενος τὸ στρατόπεδον ἐς  
τὴν ἀρχαίαν ἐσβάλλοι. i. 91. προθυμομένων δὲ τοῦ Λοξίου ὅπως ἂν κατὰ τοὺς παῖδας  
τοὺς Κροίσου γένοιτο τὸ Σαρδίων πάθος, καὶ μὴ κατ' αὐτὸν Κροίσου, οὐκ οἶόν τε ἐγέ-  
νετο παραγαγεῖν Μοῖρας. i. 110. κελεύει σε Ἀστυάγης τὸ παιδίον τοῦτο λαβόντα  
θεῖναι ἐς τὸ ἐρημιότατον τῶν οὐρέων, ὅπως ἂν εὐτὴρ ἕνα λίθον ἐν τοῖσι ἔργοισι δω-  
ρεύειτο. iii. 43. Πολυκράτης δὲ πέμψας παρὰ Καμβύσῃ τὸν Κύρου, συλλέγοντα  
στρατὸν ἐπ' Αἴγυπτον, ἐδέσθῃ ὅπως ἂν κατ' αὐτὸν πέμψας ἐς Σάμον δόειτο στρα-  
τοῦ. v. 98. ὥς δὲ οὐ κατήλαβον, ἐπηγγέλλοντο ἐς τὴν Χίον τοῖσι Πάλοσι, ὅπως ἂν  
ὀπίσω ἀπέλθοιεν. viii. 13. ἐποιέετο δὲ πᾶν ὑπὸ θεοῦ ὅπως ἂν ἐξισωθείη τῷ Ἑλληνικῷ  
τὸ Περσικόν, μηδὲ πολλῶν πλέον εἴη. Pindar. Ol. vii. 71.

\* τότε καὶ φινισίβροτος δαι-  
μων Ἰπριονίδας μέλλον ἐντει-  
λεν φυλάξασθαι χρεὶς  
παισὶν φίλοις,

ὥς ἂν θεῶ πρώτοι κτίσαιεν .  
 βωμὸν ἐναργέα καὶ σε-  
 μνὰν θυσίαν θέμενοι,  
 πατρὶ τε θυμὸν ἰάναιεν κόρα τ' ἐγ-  
 χειβρόμφ.

Æschylus Ag. 370.

Δία τοι ξένιον μέγαν αἰδοῦμαι  
 τὸν τάδε πράξαν·, ἐπ' Ἀλεξάνδρῳ.  
 τείνοντα πάλοι τόξον, ὅπως ἂν  
 μήτε πρὸ καιροῦ, μήθ' ὑπὲρ ἕστρων,  
 βέλους ἡλλίθιον σκῆψιεν.

Xenophon Hist. Gr. iv. 8, 16. λάβρα γε μέντοι ἔδωκε χρήματα Ἀνταλκίδα, ὅπως ἂν πληρωθέντος ναυτικοῦ ὑπὸ Λακεδαιμονίων οἵτε Ἀθηναῖοι καὶ οἱ σύμμαχοι αὐτῶν μᾶλλον τῆς εἰρήνης προεβόουντο. Et §. 30. ὅπως δ' ἂν καὶ ἐκεῖ ἐβρωμένεσταιον τὸ στράτευμα ποιήσαντο, ἐξ ἄλλων τε πόλεων ἡργυρολόγοι καὶ εἰς Ἀσπενδον ἀφικόμενοι ὠρμίσατο ἐς τὸν Εὐρυμέδοντα ποταμὸν. Andocides p. 124. (180. §. 29.) ἐκ ταύτης γὰρ παιδοποιεῖται τῆς γυναικὸς, ἣν ἀντ' ἐλευθέρας δοῦλην κατέστησε, καὶ ἥς τὸν πατέρα καὶ τοὺς προσήκοντας ἀπέκτεινε, καὶ ἥς τὴν πόλιν ἀνόστατον πεποίηκεν, ὥς ἂν μάλιστα τὸν υἱὸν ἐχθρὸν εἰσὶν καὶ τῇ πόλει ποιήσῃ. Demosthenes p. 74, 24. ὥς δ' ἂν ἐξετασθῇ μάλιστ' ἀκριβῶς, μὴ γένοιτο. Quæ ibi Schæferus attulit, habent illa quidem optativum pro conjunctivo, sed sine ἂν. Corrigendus videtur in hoc genere Andocides p. 38. (124. §. 79.) apud quem e verbis Πατροκλείδης εἶπεν pendent hæc : εἰ δὲ μή, ἔνοχον εἶναι τὸν παραβαίνοντα ταῦτα ἐν αὐτοῖς ἐν ὁσπερ οἱ ἐξ Ἀρείου πάγου φεύγοντες, ὅπως ἂν ὥς πιστότατα ἔχοι Ἀθηναῖοι καὶ νῦν καὶ εἰς τὸν λοιπὸν χρόνον. Aptior enim hic omnino conjunctivus est.

De illa particularum finalium, cum optativo et particula ἂν constructione, quæ refertur ad cum finem, ut quid possit fieri, infra explicabitur.

#### V.—De optativo rectæ orationis sine ἂν.

VLNIO nunc ad eum optativi usum, quem supra dixi rectæ orationis speciem habere, quod eo nostra ipsorum cogitata sic enunciamus, ut non distinguamus cogitantem ab loquente. Habet is autem ipse per se quattuor formas : nam vel optantis est, vel jubentis, vel volentis, vel opinantis.

Atque optatio natura sua nihil est nisi cogitatio rei, quam, quum non sit, esse cupimus. Ea necessario caret particula ἂν, quia quod optamus tantum abest ut conditione aliqua restringi velimus, ut ipsum habeamus pro conditione, qua impleta bene nobis fore speremus. Unde multæ optationes etiam cum particula conditionali proferuntur : εἰ μοι ξυνεῖη φέροντι μοῖρα τὰν εὐσεπτον ἀγνεῖαν λόγων ἔργων τε πάντων. I. e. si id fiat, bene mihi sit. Idem est εἴθε, ortum ex εἰ θεέ. Plerumque autem sine particula conditionali : ἀδόντα δ' εἴη με τοῖς ἀγαθοῖς δμολεῖν. Qualia sic puta dici : liceat mihi (i. e. sumo licere) bonorum consuetudine frui : tum bene sit. Sed hoc totum genus, quod optatione continetur, tam planum est, ut non opus sit exemplis. Unum tamen afferam, quod in eo tectius recondita latet optatio. Achilles Iliad. Ψ. 150. Spercheum alloquens, cui comam aluerat, quam nunc Patroclo est consecraturus, ita loquitur :

ἀλλ' ἐπεὶ οὐ νέομαι γε φίλην ἐς πατρίδα γαῖαν,  
 Πατρόκλην ἥρωϊ κόμην ὀπάζαμι φέρεσθαι.

Optat enim ut per Spercheum sibi liceat, quam huic nutriverat comam, licere Patroclo. Quamquam id etiam velim dare dicas. Illud tamen tenendum est, epicōs veteres, qui liberius particula καὶν utuntur, ne in optando quidem ea prorsus abstinuisse. Ita in optativo conditionali Hom. b. Apoll. 51.

Δῆλ', εἰ γὰρ κ' ἐθέλοις ἔδος ἔμμεναι υἱοῖ μοῖο.

Et sine conditione Iliad. Z. 281.

ὥς κέ οἱ αἰθεῖ

γαῖα' ὅδνοι.

Sed Odysseus, O. 644. de quo loco non recte indicavi ad hymn. Apoll. 51. scribendum, videtur :

Τηλέμαχ', εἰ γὰρ καὶ σὺ πολὺν χρόνον ἐνθάδε μίμνεις,



quo spectat *κε* in uno codicum Vindob. Hoc dicit : *etiam si tu diutius ibi mancas.*

Proxima optationi est jubendi significatio, quæ nunc precatone continetur, ut in Philoctete,

“Τῦν’ ὀδύνας ἀδάης, ἔγπερ δ’ ἀλγέων,  
εὐαῆς ἡμῖν ἔλθοις·

nunc propior imperio est. Iliad. Ω. 144. (178.)

κῆρυξ τίς οἱ ἔποιτο γεραιτέρως.

Odyss. Ε. 407.

τάχιστα μοι ἔνδον ἑταῖροι

εἶεν.

Vide ibidem 496. Iliad. Ε. 197. P. 640. «Æschylus Ag. 953.

ἀλλ’ εἰ δοκεῖ σοι ταῦθ’, ὑπαί τις ἀρβύλας

λύσι τάχος, πρῶδουλον ἐμβασιν ποδός.

Aristophanes Vesp. 1431.

ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην.

Herodotus vii. 5. ἀλλὰ τὸ μὲν νῦν ταῦτα πρήσσοις τάπερ ἐν χερσὶν ἔχεις. Quo tamē loco quidam libri ἀλλ’ εἰ.

Conjunctissima est voluntatis significatio, quæ in prima potissimum persona elucet. Odyss. Π. 383. Antinous Telenmacho insidias struendas censens, ita loquitur

ἀλλὰ φθέωμεν ἐλόντες ἐπ’ ἀγροῦ νόσφι πόλης,

ἢ ἐν ὁδῷ· βίοντον δ’ αὐτοὶ καὶ κτήματ’ ἔχωμεν,

δασσάμενοι κατὰ μοῖραν ἐφ’ ἡμέας· οἰκία δ’ αὖτε

κείνου μητέρι δοῖμεν ἔχειν ἢ δ’ ὅστις ὑπνοίει.

Conjunctivi adhortationem continent : occidi enim Telemachum, omniſque ejus di vidi, id est quod jubet. De Penelopa vero jam non præcipit quidquam, sed proponit quid fieri cupiat : *domum patri ejus dari velim.* Iliad. O. 15. Jano Jovi de Neptuneo dicit :

αὐτὰρ τοι κἀκείνῳ ἐγὼ παραμυνησάμην

τῇ μιν, ἣ κεν δὴ σὺ, κελαϊνεφές, ἡγεμονεύης.

Velim illi suadere. Quod non est ita dubitauer dictum, ac si *ἂν* esset additum, qua particula conditio *εἰ* quia significaretur, ut in eadem oratione v. 39.

σὴ θ’ ἱερῇ κεφαλῇ, καὶ νωίτερον λέχος αὐτῶν

κουρίδιον, τὸ μὲν οὐκ ἂν ἐγὼ ποτε μὰς ὁμῶσαιμι.

Non temere jurarem, nisi veru dicerem. Inprimis aptum est huic discrimini illud trando illud Theocriti xxix. 87.

νῦν μὲν κῆπλ τὰ χρύσεια μᾶλ’ ἔνεκεν σθένος

βαῖνη καὶ φύλακον νεκρῶν πεδὰ Κέρβερον·

τόκα δ’ οὐδὲ καλεῦντος ἐπ’ αὐλείαις θύραις

προμύλοισι κε, παυσάμενός χαλεπῶ πῶθω.

Æschines p. 611. (552. §. 218.) ἐγὼ δὲ οὔτε τὰς Δημοσθένους διατριβὰς ἐξήλωκα, οὐτ’ ἐπὶ ταῖς ἐμαντοῦ αἰσχύνομαι, οὔτε τοὺς εἰρημένους ἐν ὑμῖν λόγους ἐμαντῷ ἀρρήτους εἶναι βουλοίμην, οὔτε τὰ αὐτὰ τοῦτῳ δημηγορήσας ἐδεξάμην *ἂν* ζῆν. Deesse *ἂν* putat Bekkerus.

Quum nonnumquam vel propter librorum discrepantiam, vel propter sententia rationem dubium videri possit, utrum nudus optativus, an idem modus cum particula *ἂν* conjunctus, an conjunctivus præferri debeat, paucis declarabimus, quid hæc dicendi formæ differant.

Atque ut a conjunctivo incipiamus, is deliberantis est, ut in Eumenidibus 791. 821.

τί βέξω, γένεσθαι;

quid agam? quid me fiat? Deliberati autem quum ad agendum spectet, refertur conjunctivus necessario ad futura, subestque ei hæc sententia : *nescio.* Alia est optativi ratio, ut apud Theocritum xxvii. 24.

καὶ τί φίλος βέξαιμι;

quod illic quidem vertendum est *quid facerem?* Id vero non est deliberantis, sed judicium exquirentis, subjectamque habet hanc sententiam : *non puto.* Judicari autem de præsentibus et præteritis non minus quam de futuris potest. Quare optativi usus nulli est tempori adstrictus. Hinc fit, ut quum de præteritis loqui-

mur, neccessario sit optativo utendum, quia de his judicari quidem, sed non deliberari potest. Ut in *Æschyli Suppl.* initio:

τίνα γοῦν χώραν εὐφρονα μάλλον  
τῆσδ' ἀφικοίμεθα;

Patet autem, si rectam orationem restituas, non ulque posse ejus verbi, cujus optativum positum videmus, indicativum adhiberi. Ut hoc ipsum *τί βέξαιμι* recta oratione dictum non est *τί ἐρεξα*, sed *τί βεκτέον ἦν*; Sed si quæras *ποιήσῃς τοῦτο*; *fecerit istud*? tum vero licebit recta oratione dici, *ἐποίησε τοῦτο*; Nimirum hic de facto quæritur in illo autem exemplo *ᾧ* recte faciendo: ut ibi quoque ejusdem verbi indicativo uti possis, modo sic dicas, *οὐκ ὀρθῶς ἐρεξα*; Nam illud *τί βέξαιμι* re vera nihil est nisi conjunctivi in oratione obliqua cum optativo commutatio. Tertia ratio est optativi tum particula *ἂν* conjuncti, ut *Iliad.* T. 90.

ἀλλὰ τί κεν βέξαιμι;

quæ quod optativum habet, ipsa quoque est judicium exquirentis, sed, quoniam additum est *ἂν*, de re ex aliqua conditione suspensa, ut sensus sit, *non puto, nisi quadam conditione*, id quod licet etiam sic exprimi, *non puto posse*. Nam quod potest vel non potest fieri, ex conditione aliqua pendeat necesse est. Id igitur recta oratione dicas, *ἐρεξα ἂν ἡ οὐ*; Ex his facile conjici potest, nonnumquam his formis omnibus locum esse. Ut in *Aristophanis Pluto* v. 374.

ὦ Ἡράκλεις, φέρε ποί τις οὖν

τράποιτο; τάληθές γὰρ οὐκ εἰλέεις φράσαι.

Quo loco si cum cod. Borg. legitur *ποί τις ἂν τράποιτο*, sensus est, *quo quis se vertere possit*? Conjunctivus significaret, *quo quis se vertat*? Vulgata vero hominis est secum cogitantis, quid vel ipse vel quisvis statuatur de dictis illius, quem tergiversari credit: *quo quem se vertere quis censuat*? Eadem ratio est v. 438.

ἀναξ Ἀπολλων καὶ θεοί, ποί τις φύγοι;

Ubi qui φύγγ scribunt, deliberantem faciunt Blepsidemum. Idque etsi non est in libris, tamen aptius illo loco videtur. Sic etiam apud Demosthenem in *Lept.* p. 492, 21. quo loco optativi causa utitur Reisigius, præstat quod ex aliquo codd. dedit Bekkerus: *εἰ δὲ μὴδ' ἂν ἐν ἀπαντί τῷ χρόνῳ τοῦτ' ἔχοι δεῖξαι γεγονός, τίνος εἴνεκ' ἐφ' ἡμῶν πρῶτον καταδειχθῇ τοιοῦτον ἔργον*; Recte vero apud Sophoclem *Antig.* 604. scriptum est,

τεῶν, Ζεῦ, δύνανσιν τίς ἀνδρῶν  
ὑπερβασία κατὰσχοι;

Ubi graviter errarunt, qui *κατὰσχη* reposuerunt. Non epim hic deliberationi, sed opinionioni locus est. Recte etiam apud Demosthenem in *or. ad Phorm.* p. 921, 17. legitur: *καὶ ὅσα μὲν εἶπε μετὰ τῆς ἀληθείας, μὴ χρῆσθε τεκμηρίῳ ἃ δ' ἐψεύσατο τὸ ὕστερον, ἐπειδὴ διεφθάρη, πιστώτερα ταῦθ' ὑπολάβοιτε εἶναι*; i. e. *hæc res certiorum existimaturus quis putet*? Et apud Andocidem p. 131. (184. §. 36.) *καί τοι οὐ δῆπον, ὦ Ἀθηναῖοι, ὑστρακισθῆναι μὲν ἐπιτήδειός εἰμι, τεθνάναι δὲ οὐκ ἔστιος, οὐδὲ κρινόμενος μὲν ἀποφυνγεῖν, ἄκριτος δὲ φεύγειν ὃ δὲ τῶσαυτάκις ἀγωνιζόμενος δικαίως καὶ νικήσας πάλιν δόξαίμην δι' ἐκεῖνα ἐκπεσεῖν*; Non mirasset viri docti ὃ δὲ in οὐδὲ, ne quid de Sluiteri conatu dicam, si vidissent postrema verba per interrogationem proferri. Sed in *Erotico* Demostheni tributo p. 1404, 17. quod legitur, *τῷ γὰρ εἰκόσειε τις θνητῶν, ὃ ἀθάνατον τοῖς ἰδοῦσιν ἐργάζεται πόθον*; etsi recte dictum est hoc sensu, *cui comparaturum quis putet*? tamen non contenderim non aut scriptum esse cum particula *ἂν*, aut potuisse scribi.

Multo difficilior judicium est de iis locis, in quibus sine interrogatione nudus positus est optativus, quod fere tara tenue ac subtile discrimen est, ut non multum intersit, utrum addatur *ἂν*, an omittatur. Reisigium quidem in hujus rei expl. catione ita a vero aberrasse puto, ut quod de addita particula dici debebat, ad omissem transtulerit. Quam enim conditionem intelligendam existimat, quum omissa est particula, ea non nisi quum additum est *ἂν*, intelligi potest: siquidem omnino hanc videmus illius particulae naturam esse, ut ad conditionem aliquam referatur. Ita quum illud *Moschi* i. 6.

ἔστι δ' ὃ πάς περὶ σάμος ἐν εἰκοσι πᾶσι μάθοις νιν,

sic interpretatur, *inter quosvis viginti noscus, si modo noscus*: non animadvertit, id dici debuisse *μάθοις ἂν*. Nam si in nudo optativo ea quam vult sententia

inisset, plane aliud dixisset Moschus quam volebat. Non enim certissime, sed si fors fert, noscitur, qui noscitur, si modo noscitur. Atqui Moschus non fortasse noscas *Amorem*, sed noscas *optinor* dicere voluit. Sed quos in laqueos sese implicuerit Reisigius illa quam proposuit ratione, apertissime cognosci potest ex iis, quæ p. 130. dicit, Homericum illud Iliad. E. 303.

μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιν,  
sic esse intelligendum, εἴ τις φέροιν, δύο γε οὐ φέροιν, illud autem Iliad. A. 271.

κείνοισι δ' ἂν οὔτις  
τῶν οἱ νῦν βροτοὶ εἰσὶν ἐπιχθόνιοι μαχέοιτο,  
non potuisse omissa particula dici, quia sic aut hoc cogitaretur, εἴ τις μάχοιτο, οὔτις μάχοιτο ἐκείνοις, aut hic sensus prodiret, εἴ τις μάχοιτο ἐκείνοις, οὔτις μάχοιτο ἐκείνοις. Quod nemo non videt ita disputatum esse, ut, prouti quis velit, aut ex priore loco demonstrare possit in altero delendam esse particulam, aut ex secundo loco ostendere addendam fuisse in priore. Nam si eodem modo, quo de hoc posteriore loco statuit, priorem interpretari volemus, duas habebimus perversas sententias, aut εἴ τις φέροιν, οὔτις φέροιν, aut εἰ δύο γε φέροιν, οὐ δύο γε φέροιν, sin posteriorem locum eo modo, quo de priore sentit, explicabimus, recte ille se habebit, evanescetque quam omissione particulæ nasci putat perversitatem: εἴ τις μάχοιτο ἐκείνοις, οὔτις τῶν νῦν μάχοιτο. Cur enim quum in altero loco urgeat prædicatum δύο γε, hic, ubi additum est etiam significantis, τῶν οἱ νῦν βροτοὶ εἰσὶν ἐπιχθόνιοι, pro non addito habet? Denique quid talibus fiet, quale hoc est Iliad. φ. 274.

ἔπειτα δὲ καὶ τι πάθοιμι.  
Quod ex ipsius præcepto quum sic interpretandum sit, εἴ τι πάθοιμι, πάθοιμι τι, quid id aliud est quam quod in omnibus verborum modis locum habet? Itaque sic potius existimandum est, nudo optativo opinionem sine conditione, optativum cum particula ἂν autem suspensam ex conditione aliqua opinionem significari. Idque vidit etiam Matthiæ ad Eurip. Hippol. 468. Atque illa quidem forma epici potissimum sunt usi. Homerus Od. Γ. 231.

βεῖς, θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σάσσαι.  
Vide ibidem 319. Ξ. 122. Π. 386. Iliad. K. 246. 556. O. 45. 197. T. 321. φ. 274. Ω. 213. Duo hujus generis exempla, quod de iis aliter sentire video Reisigium, ipsis verbis adscribam. Iliad. B. 340.

ἐν πυρὶ δὴ βουλαὶ τε γενότατο μῆδ' ἂν ἄνδρῶν  
quod ille p. 134. per interrogationis figuram explicandum censet: ea non opus esse, satis docent cætera quæ memoravimus exempla. Et Iliad. γ. 426.

οὐδ' ἄρ' ἐτι δὴν  
ἀλλήλους πτώσσοιμεν ἀνὰ πολέμοιο γεφύρας,  
quod p. 130. nescio quo pacto solacium esse ratus, fecit ut eo nomine reprehendendum sit, πτώσσοιμεν scribendo. Sed Od. H. 314. scribendum,

οἶκον δέ κ' ἐγὼ καὶ κτήματα δόλην,  
αἶκ' ἐθέλων γε μένοισι.  
Vulgo δὲ ἐγὼ. Codd. nonnulli δέ τ' ἐγὼ. Sic etiam Od. A. 103. recte Harl. et unus Vindobonensis,

ἀλλ' ἐτι μὲν κε καὶ ὅς κακὰ περ πάσχοντες ἴκοισθε.  
Ubi vulgo μὲν γε καὶ ὅς. Particulæ κε καὶ junctæ reperiuntur etiam alibi, ut Iliad. O. 235. Ξ. 131. 370. Π. 546. Od. B. 332. 1. 308. 334. et κεν καὶ A. 339. Vel ex his apparere puto, quod contendit Reisigius p. 123. omitti ἂν, ubi quid hypotheticum ita ponatur, ut ab ipso qui loquitur non certa ratione, sed quodam cogitandi arbitrio sit sumptum, ut est obscurius dictum, ita ne satis quidem verum esse. Exemplorum autem quibus utitur alia recte se habent in quibus opinionem indicat optativus, alia vel optativum optantis habent, vel alias ob causas ab hac disputatione removenda sunt. Et illa quidem quæ opinionem significant, hæc sunt. Aristoph. Eq. 1057.

ἀλλ' οὐκ ἂν μαχέσαιο: χέσαιο γάρ, εἰ μαχέσαιο.  
Pindar. Ol. iii. 81. κενὸς εἶην. Nam κενὸς εἶην, quod probabat Reisigius, id ut optantis esset, hodie ipsum jam improbare credo. Ol. xi. fin.

τὸ γὰρ ἐμφυῖς οὐτ' αἰῶν ἀλώπτης  
οὐτ' ἐρίβρομοι λέον-  
τες διαλλάτταντο ἦθος.

Eurip. Hippol. 468.

οὐδὲ στέγην γὰρ ἥς κατηρεφέϊς δόμο.  
καλῶς ἀκριβώσειαν.

Theocr. viii. 89.

οὕτως ἐπὶ ματέρα νεβρὴς ἄλοιτο.

et 91.

οὕτω καὶ νόμφα γαμεθεῖσ' ἀκάρχοιτο.

Et hoc postremum quidem mirum est ab Reisigio non magis quam a Porppone in diss. de particula *ἂν* intellectum esse. Quod is ad γαμεθεῖσα, quod non est idem *doleat*. Idem iv. 11.

πέισαι τοὶ Μίλων καὶ τὰς λόκος αὐτίκα λυσσῆν.

Ad idem genus etiam illi sunt loci referendi, in quibus quæ indicatur opinio cum voluntatis quadam significatione conjuncta est. Theocr. viii. 18.

σὺριγγ' ἂν ἐποίησα καλὰν ἐγὼ ἐννεάφωνον—  
ταύταν κατεβίην

*hunc opprignerem*. Isocr. Paneg. p. 253. c. οὐ γὰρ ἀποκρύψομαι τὰληθές. Bekkerus optimi codicis auctoritate ἀποκρύψομαι, quod tamen non vacat suspitione manus correctricis. Eurip. Iph. Aul. 1210.

οὐδεὶς πρὸς τὰδ' ἀντείποι βροτῶν

*Nemo contradicat*, i. e. velit contradicere. Pindar. Pyth. iv.

Αἰσωνος γὰρ πᾶς ἐπιχώριος οὐ ξεί-  
ναν ἰκοίμαν γαῖαν ἑλλών.

*Nolim venire*: quem locum audacissima conjectura tentavit Reisigius in Comm. cv. ad (Ed. Col. 199. Moschus iii. 114.

τῷ δ' ἐγὼ οὐ φθονέοιμι

nisi ille scripsit, οὐδέ κ' ἐγὼ φθονέοιμι. Theocritus xxii. 74.

οὐκ ἔλλωφ γε μαχεσσαίμεσθ' ἐπ' ἀέθλωφ.

xvii. 60.

φῆς μοι πάντα δόμεν' τάχα δ' ὕστερον οὐδ' ἄλα δόξης.

Qui autem loci non debent afferri, hi sunt: primum ubi optativus optantis est: Soph. Aj. 904. mea ed. Æschyl. Ag. 225. Deinde in quibus *ἂν* idonea codicum auctoritate firmatur, ut in Platonis Theæt. p. 166. A. et Cratyl. 397. A. Tum Soph. (Ed. Col. 42. ubi vide quæ notavimus. Porro Aristoph. Av. 180. ubi scribendum videtur ὥσπερ εἴπη τις. Apud Æschylum Suppl. 735. facilius est Erfurdii conjectura,

ἴσως γὰρ ἂν κήρυξ τις ἢ πρέσβυς μολοί'

quamquam non contenderim non potuisse omitti *ἂν*. In Eurip. Heracl. 527. particula *ἂν* καὶ μάλλον faciunt ut non valde laudandum putem Scaligerum, qui πρέποι pro πρέπει scribendum judicaverit. De Soph. Antig. 912. vide quæ adnotavi ad eum locum v. 903. mea ed. Denique illud valde miror, quod p. 134. a Schæfero in errorem abduci se passus est Reisigius. Nam quod ille ad Posidippi versum in Poesi gnomo. 195. dicit, in verbis

ποίην τις βιδτοιο τάμη τριβον,

ut ex cod. edidit Brunnkianus, optativum defendi Metrodori parodia;

παντοίην βιδτοιο ἰάμοις τριβον,

nequaquam verum est. Posidippum enim, ut qui deliberaret, conjunctivo uti necesse erat; Metrodorus autem, qui juberet, non potuit non optativum ponere. Quod ibidem affert Schæferus ex Iliad. Δ. 93. H. 48.

ἦ βὰ νύ μοί τι πιδτοιο;

non est, ut ipse existimare videtur, dictum omissa quæ addenda fuisset particula, sed quia conditio abest: *velisne mihi obedire?* Nam ubi inest conditio, *ἂν* est adijiciendum, ut in eo versu, qui in prior loco statim sequitur:

τλαῖης κεν Μενελάω ἐπιτρούμεν ταχὺν ἰόν;

Nempe si quis te roget. Apud Platonem Euthyd. p. 292. E. libri consensus: καὶ ὅπερ ἔλεγον, τοῦ Ἰσού ἡμῖν ἐνδεῖ ἢ ἐτι πλείονος πρὸς τὸ εἰδέναι τίς ποτ' ἐστιν ἢ

ἐπιστήμη ἐκέλευν, ἥ ἡμᾶς εὐδαίμονας ποιήσειεν. Sentiebat vitium Heindorfius, qui ποίησει scriptum malebat, suppleri tamen ad optativum ἂν posse ratus: in quo fallitur. Optativus quidem recto se habet, sed ut sit orationis obliquæ, quam sic restitue: καὶ ὕπερ ἔλεγον τοῦ ἴσου ἡμῖν ἐνδεῖν, constructione illa, de qua dictum ad Viger. p. 745. 751. 894.

#### VI.—De optativo rectæ orationis cum ἂν.

JAM denique dicendum est de optativi usu eo, qui adjungi postulat particulam ἂν. Atque ex iis quæ hactenus dicta sunt satis planum esse putamus, propriam hujus constructionis viam esse eam, ut opinio cum conditione conjuncta significetur. Vix ullum huic rationi declarandæ aptius exemplum inveniri poterit, quam illud Æschyli in Agam. 1657.

ἐντὸς δ' ἂν ὅσα μορσίων ἀγρευμάτων  
πελθοί' ἂν, εἰ πελθοί' ἀπειθοίης δ' ἴσως.

Dubitanter enim dictum πελθοί' ἂν, quia ex eo pendet, ut placeat Cassandræ obedi-  
dire: sine conditione autem ἀπειθοίης, quod id putat futurum esse chorus. Alia  
quædam exempla, in quibus diserte addita est conditio, vide apud Reisigium p.  
124.

Apparet ex his, optativo cum particula ἂν conjuncto opinionem significari de eo, quod ex aliqua conditione pendeat. Atqui quod sic demum esse putamus, ut non sit nisi conditione aliqua impleta, id apertum est non ut quod vere sit, sed ut quod possit esse cogitari. Eo factum est ut grammatici particulam illam σύνδεσμον *δυνητικὸν* appellarent. Quod tamen non sic est intelligendum, ac si ποιοῦμ' ἂν idem sit quod δύναμαι ποιεῖν. Nam illud posterius rei veræ enunciationem continet, esse mihi potestatem faciendi: hoc autem, ποιοῦμ' ἂν, opinionem indicat, facturum me esse, si forte impleta sit conditio aliqua, cur faciam. Ut quod est in Prometheus,

ἀλλ' οὔτε σιγῇν οὔτε μὴ σιγῇν τύχας  
οἶδν τέ μοι τάσδ' ἐστί,

quis ita dicat, οὔτε σιγῇμ' ἂν, οὐτ' οὐ σιγῇμ' ἂν? Neque enim quid fortasse facturum sit dicere vult Prometheus, sed id vera nec tacere nec non tacere injuriam qua affectus sit posse. Contra quod posuit Herodotus iv. 195. εἴη δ' ἂν πᾶν. ὅκου καὶ ἐν Ζακύνθῳ ἐκ λίμνης καὶ ὕδατος πίπσαν ἀναφερομένην αὐτὸς ἐγὼ ὤρεον, nemo non videt, si dixisset πᾶν δυνατόν ἐστι, multo eum confidentius dixisse, et detracta opinionis modestia, quam quum, ut fecit, opinari se indicavit, nihil, certis quidem conditionibus, incredibile esse. Et hoc quidem genus ita tritum est, ut exemplis non indigeat.

#### VII.—De optativo cum ἂν pro futuro.

Cum hoc significato conjunctissimus est alius, isque non minus frequens. Nam quæ opinamur impleta aliqua conditione fieri, sive quæ possunt fieri, per se ipsa nulli sunt tempori adstricta: sola enim in cogitatione nostra versantur. Itaque nisi diserte ad præsentia vel præterita referuntur, consentaneum est, ut, quoniam rei vere factæ notatione carent, ad illud præcipue tempus trahantur, quod natura sua res non factas complectitur, i. e. ad futurum. Ita factum est, ut optativus cum particula ἂν consociatus futuri significationem habere existimetur. Sed hoc quoque ita est comparatum, ut ipsum futurum tempus rem ut certam enunciet, optativus et ἂν autem ut talem, quæ videatur futura esse, si impleatur illa ex qua pendet conditio. Ita differunt hæc:

ἀ δεῖ γενέσθαι, ταῦτα καὶ γενήσεται.

ὃ τι τοι μόρσιμόν ἐστιν, τὸ γένοιν' ἂν.

Attici quidem, qui amant omnia dubitantius dicere, præ cæteris hoc optativi usu delectantur. Qui si nondumquam etiam quum quid certissime futurum dicere volunt, optativum præferunt, non est ea negligentia existimanda, sed figura etiam aliis in dicendi generibus usitatissima, qua verba dubitationis plena, pronuntiata significantius, fortius asseverant.

Hic vero optativi cum particula ἂν conjuncti usus vel per se ipso prodit, cur haud facile quis, ut futura indicet, futuri sit optativo usus. Quum enim jam γέγονοι' ἂν et γένοιν' ἂν ad res futuras referatur, quid opus est dicere γενήσονται'

ἂν? Quin si quis ita loqueretur, videretur ille præsentia ac præterita excludere. Id vero, nisi quædam plane singularis ratio fieri jubeat, ne recte quidem faciat. Nam quæ futuro aliquo tempore fieri possunt, etiam nunc possunt fieri, et ante facta esse. Quare vix puto exempla illius constructionis, quæ non mendosa sint, inventum iri. Apud Aristophanem quidem *Vesp.* 1094. recte jam legitur:

οὐ γὰρ ἦν ἡμῖν ὅπως  
ῥῆσιν εὖ λέξειν ἐμύλλομεν τότ', οὐδὲ  
συκοφαντῆτειν τινὰ  
φρόντις, ἀλλ' ὅστις ἐρ' ἔτης ἔ-  
σοιτ' ἄριστος,

pro ὅς ἂν, ex libris Rav. et Ven. qui ὅστις ἂν habent. Mirum vero apud Lycurgum §. 15. p. 149. Reisk. nullum editorum ad hæc verba offendisse: εὖ γὰρ ἴστε, ὦ Ἀθηναῖοι, ἥτις ᾗ πλείστον διαφέρετε τῶν ἄλλων ἀνθρώπων τῷ πρὸς τε τοὺς θεοὺς εὖσεβεῖν καὶ πρὸς τοὺς γονεῖς ὁσίως καὶ πρὸς τὴν πατρίδα φιλοτίμως ἔχειν, τοῦτον πλείστον ἀμελεῖν δόξοιτ' ἂν, εἰ τὴν παρ' ὑμῶν οὗτος διαφύγοι τιμωρίαν. Id scribendum puto δόξαιτ' ἂν.

## NOTES ON THE *ŒDIPUS REX*.

### No. IV.—[Concluded from No. LXX.]

865. Νόμοι] Those laws which are antecedent to all written laws, and are founded in the consciences of mankind by the Giver of all laws.

Antig. v. 453. Οὐδὲ σθένειν τοσοῦτον φύμην τὰ σά  
Κηρύγμαθ', ὥστ' ἄγραπτα κάσφαλή θεῶν  
Νόμιμα δύνασθαι θνητὸν ὄνθ' ὑπερδραμεῖν.  
Οὐ γάρ τι νῦν γε κάχθες, ἀλλ' αἰεὶ ποτε  
Ζῆ ταῦτα, κούδεῖς οἶδεν ἐξ ὅτου φάνη.

Cic. pro Milone, § 3. Est enim hæc, *Judices non scripta sed nata lex*; quam non didicimus, accepimus, legimus; verum ex natura ipsa arripimus, hausimus, expressimus; ad quam non docti sed facti; non instituti sed imbuti sumus. So also Hec. 787. to the same purport.

Ἄλλ' οἱ θεοὶ σθένεσσι, χῶ κείνων κρατῶν  
Νόμος, νόμῳ γὰρ τοὺς θεοὺς ἡγούμεθα,  
Καὶ ἔωμεν, ἄδικα καὶ δίκαι' ὀρισμένοι.

See Demosth. περὶ Στεφάνου, § 83.

867. ὦν Ὀλύμπος] "Of which [laws] Olympus [the seat of the gods, i. e. heaven] is alone the author."

874. Ὑβρις φυνεύει τύραννον] Brunck seems to think that here also is an instance of Hypallage, and that the meaning is, ἡ τυραννὶς ὑβρὶν φυνεύει, "absolute power produces insolence of disposition;" but the words as they stand give a very good sense, "insolence of disposition produces a tyrant, or causes a sovereign to become a tyrant." Ὑβρις is outrageous conduct, either towards gods or men; and the chorus glances at the impiety of Jocasta.

See v. 857. *Τύραννος* denotes one who possesses absolute power in a state. Cornelius Nepos, in his Life of Miltiades, defines a *tyrannus* to be a man who has risen from a private station to the uncontrolled government of a state; one who abuses absolute power, is a tyrant in our sense of the word; and probably such is the meaning in this passage, though an instance does not immediately occur where *τύραννος* is used in a bad sense: *τυραννικός* means tyrannical, Med. 349.

"Ηκιστα τοῦμὸν λῆμ' ἔφν τυραννικόν.

And Euripides calls *τυραννίδα, ἡδίκιαν εὐδαίμονα*. Dionysius ap. Stob. tit. 43. *Ἡ γὰρ τυραννὶς ἡδίκιας μήτηρ ἔφν*. See Elmsley's note.

879. *πάλαισμα*] The struggle: sc. to discover the murderer of Laius.

882. *προστάται*] For the meaning of this word and its application, see above, v. 411.

884. *πορεύεται*] *Walks or proceeds* outrageously in words or actions: see Ps. i. 1. "Blessed is the man who hath not *walked* in the counsel of the ungodly." *Υπέροπτα*, acc. pl. neut. used adverbially.

890. *ἐρξεται*] Read with Elmsley, *εἴρξεται*; from *εἶργω*, will keep himself from: it may be doubted whether there is such a word as *ἐρξεται* at all.

891. *ἢ τῶν ἀθίκτων ἔξεται*] \**H ei ἔξεται*, or if he shall hold himself on, cling to, meddle with: *ἀθίκτων*, which ought not to be touched, hallowed, holy. (v. 897.) So Hor. Od. i. 3. 24. uses *non-tangendus*.

*Non-tangenda rates transiliunt vada.*

893. *θυμῷ βέλη ἔξει*] Read *εἴρξεται*, Elmsley. What man in circumstances like these (i. e. if the murder of Laius be unrevenged, or *perhaps*, if he gain by dishonest means, &c. vv. 889—891.) will restrain himself, i. e. refrain from keeping (*βέλη ψυχᾶς*) the stings of conscience (*θυμῷ*) from his soul; i. e. will ever after listen to the suggestions of his own conscience, and thereby avoid the commission of crime? *Ἀμύνω* governs an accusative of the thing warded off, and a dative of that from which it is averted: see Herc. F. 193. Orest. 617. Sometimes the accusative is omitted, and then *ἀμύνω* signifies "to defend;" that is, "to ward off danger from." See instances *passim*.

896. *τί δέι με χορεύειν*] Why ought I to be a chorus? whose duty it was to support the cause of religion and morality. See Hor. Art. Poet. v. 193.

898. *γᾶς ἐπ' ὀμφαλὸν σέβων*] To the central point of the earth: see above, v. 480. and Suidas, in v. *γῆς ὀμφαλὸς*, where this passage is quoted.

899. *Ἀβαισι*] *Abæ* was a city in Phocis, where Apollo had a temple and oracle under the title of *Φοῖβος Ἀβαιῶς*. This was one of the oracles, whose pretensions to foretell future events Cræsus sent to ascertain. Clio, § 46. See also Herod. viii. § 38.

903. εἶπερ ὀρθ' ἀκούεις] If rightly *thou art called*: similarly, εὖ ἀκούειν, κακῶς ἀκούειν, to be well or ill spoken of, or described; to have a good or bad name.\*

Κακῶς ἀκούειν οὐ μέλει θανόντι μὲν. *Alcest.* 742.

In Latin, *audio* has sometimes the same signification.

Hor. Ep. i. 16. 17. Tu recte vivis, si curas esse quod audis.

909. τιμαῖς Ἀπόλλων ἐμφανής] Apollo is distinguished by his proper *attributes*. See Dr. Monk, *Hipp.* 106.

917. ἔστι τοῦ λέγοντος] “He is *at the mercy* of him who speaks.” *Aristoph. Equit.* 86. ὦ δαιμόνιε, μὴ τοῦ λέγοντος ἴσθι.

919. Λύκει] See above, v. 203.

ἄγχιστος] *Nearst*; perhaps referring to the statues of different gods placed in the vestibule of the palace, of which that of Apollo was nearest. The scholiast explains this passage differently, though not satisfactorily.

921. ὅπως πόρῃς] See above, v. 71. and on the quantity of ἡμῖν, see v. 39.

923. κέινον . . .] Beholding him as [or who is to us like] the pilot of a ship—in consternation.

928. γυνή δὲ μήτηρ] The scholiast rightly remarks that an ambiguity is here intended by the proximity of “wife” and “mother.”

930. παντελής] The complete wife, as having children. Homer calls a house where the wife was barren, ἡμιτελής; i. e. according to the schol. in l. ἄτεκνος.

937. ἀσχάλλοις δ' ἴσως] “And perhaps you *will* be sorry” to hear of the death of Polybus; or, as the schol. explains it, because Œdipus will be obliged to leave Thebes and return to Corinth.

941. ἐγκρατής] In power.

948. τὸν ἄνδρ' ἔφηνγε μὴ κτάνοι] Elmsley proposes τὸν ἄνδρα φεύγει μὴ κτάνῃ, and suggests the common construction of πάλαι with the present tense: see above, v. 289. and v. 39.

950. ὦ φίλτατον γυναικὸς Ἰοκάστης κέρα] See Cl. Jl. No. LXIII. p. 85. v. 1. on this periphrastic mode of expression.

951. ἐξεπέμψω] Πέμπω, to send another; πέμπομαι, to have another sent to oneself, to send *for*.

952. τῶνδρος τοῦδε] This man, sc. the messenger from Corinth; not in the same sense as τοῦδε τῶνδρος, v. 534.

959. θανάσιμον βεβηκότα] Gone dead, or gone the way of death. See Brunck's note.

961. σμικρὰ . . . ῥοπή] A slight inclination [of the balance] consigns to [eternal] sleep old persons; ῥοπή, the turn of the scale. *Œ. C.* 1508. ῥοπή βίον μοι.

964. φεῦ, φεῦ] An exclamation of joy and exultation. See above, v. 316.

966. κλάζοντας ὄρνις] Ὀρνις, acc. plur. for ὄρνιθας. *Antig.* 1001.

Ἀγνώτ' ἀκούω φθόγγον ὄρνιθων, κακῶ

Κλάζοντας οἴστροφ.

ὠφηγῆτων] From ὠφηγῆτης, ductor.



968. κεύθων] Κεύθω is used both neutrally, as here, and actively, Hec. 868. Στέγαι κεκεύθασ' αἶδε Τρωάδων ὄχλον. See also Phœn. 1229.

ἐγὼ δ' ὅδ' ἐνθάδε] Some take these words parenthetically, and refer ἄψανστος ἐγγχους to Πόλυβος the nom. to κεύθει; in this case ἄψανστος will have a passive signification. On the idiomatic form ἄψανστος [ἐγγχους, see Cl. Jl. No. LXIV. p. 260. v. 582. supra, v. 191. ἄχαλκος ἀσπίδων. See the note.

969. τῷ μὲν πόθῳ] Through *regret* of me he perished, and thus might have died in consequence of me; i. e. I might thus have been the cause of his death. Πόθος denotes sorrow for something lost or gone; sorrow for the death of friends; regret. *Desiderium* is similarly used. Hor. Od. i. 24.

Quis *desiderio* sit pudor aut modus  
Tam cari capitis?

971. συλλαβὼν] Having taken *with* him; συλλαμβάνω with a dative case signifies to assist. Eur. fr. Temen. 3.

Τῷ γὰρ ποιοῦντι καὶ θεὸς συλλαμβάνει.

973. προύλεγον πάλαι;] This is a different thing from προλέγω πάλαι. The former expression denotes the frequency of the admonition as well as the latter; but it also implies that the act of admonishing was over before the time when Jocasta was then speaking. See above, v. 289.

974. παρηγόμεν] I was led *along*, or led on.

977. τὰ τῆς τύχης] The same as ἡ τύχη: this periphrasis of the substantive in the genitive case is very common in both prose and verse, unless indeed by the neuter article with a genitive be implied, whatever results from, concerns, or belongs to the genitive. Here "the *laws* of fortune."

Δεῖ φέρειν τὰ τῶν θεῶν. Phœn. 393. the *dispensations* of the gods. See Matth. Gr. Gr. p. 411. and Viger. p. 35.

977. πρόνοια δ' οὐδέενος σταφίης] Hor. Od. iii. 29. 29.

Prudens futuri temporis exitum

Caliginosa nocte pręmit Deus.

Od. i. 9. 13. Quid sit futurum cras, fuge quærere.

Alcest. 801. τὰ τῆς τύχης γὰρ ἄφανες, οἱ προβήσεται.

On the uncertainty of the future also, see Pope's Essay on Man:

"Heaven from all creatures hides the book of fate," &c.

— 983. παρ' οὐδέν] *As nothing; of no value.* Παρ' οὐδέν is here placed with εἰμί; but its more usual construction is with τίθεμαι. See Viger. p. 242. Παρ' οὐδέν, or ἐν οὐδένι λόγῳ, or ἐν οὐδέενος λόγῳ τίθεσθαι, are the common expressions: yet we have a similar expression to the one in the text, Antig. 465.

Οὕτως ἔμολεγε τοῦδε τοῦ μόρου τυχεῖν

Παρ' οὐδέν ἄλγος

i. e. [ἔδριν] ἄλγος παρ' οὐδέν—

"is a grief *as nothing*," or, *of no importance.*

987. Καὶ μὴν μέγας ὀφθαλμός] This was the reading of Brunck,

and of most editions and Mss.; thereby vitiating the metre, since the last syllable of μέγας is short (v. 871. μέγας ἐν ταύτοις θεός . . compared with the corresponding line in the Antistrophe, v. 881. θεὸν οὐ λήξω ποτέ). But Elmsley, after a Ms. in the King's library at Paris, and the London edition in 1746, reads correctly μέγας γ', γε being necessary in such a sentence after καὶ μήν: see below, v. 1004. Herc. F. 1116.

991. ἐς φόβον φέρον] See above, v. 517.

993. ἢ οὐχί] In scanning forms a trochee. See above, v. 13.

Ἡ ῥητὸν:] Cf. P. V. 790.

997. ὦν οὐνεχ'] "Wherefore Corinth has long been dwelt away from by me;" i. e. "Wherefore I have long lived at a great distance from Corinth."

1000. ἢ γὰρ] On the usage of ἢ γὰρ in interrogative sentences, see Cl. Jl. No. LXIII. p. 89. v. 44.

1001. πατρός τε] "Yes, and from a wish not to be the murderer of my father."

1006. εὖ πράξαιμι τι] I might obtain some advantage; εὖ ποιήσαιμι τι, I might render some service.

ταρβῶ γε] Read with Elmsley, ταρβῶν — ἔφενγον ταρβῶν γε.

Antig. 403. a. ἢ καὶ ἑνίης, καὶ λέγεις ὀρθῶς ἃ φής;

b. ταύτην γ' ἰδὼν θάπτονσαν.

i. e. λέγω ὀρθῶς ταύτην γ' ἰδὼν. . .

1011. ἐξέλθῃ] Come or turn out; i. e. prove. Similarly, v. 88. κατ' ὀρθὸν ἐξελθόντα, turning out rightly: v. 1084. οὐκ ἂν ἐξέλθοιμ' ἐτι ποτ' ἄλλος, I shall never turn out or prove a different person. See also v. 1182.

1012. ἢ μή] 'H [ταρβεῖς] μή—What? do you fear lest—

1023. ἔστρεψεν] Στροφή is natural affection; that love which a parent feels for his child: and στέργω is, to have such a feeling, to love as a parent.

1024. 'H γὰρ πρὶν] See above, v. 775.

1030. σοῦ γ', ὃ τέκνον, σωτήρ γε] The restrictive particle γε is here used by the messenger to express his reproof of the remark made immediately before by Œdipus,

ποιμὴν γὰρ ἥσθαι κατὰ θηρεῖα πλάνης;

which implies a sneer at the messenger's employment.

1032. ποδῶν . . ἄρθρα . . τὰ σά] For τὰ ἄρθρα σῶν ποδῶν. When a genitive is governed of a noun, the possessive pronoun is made to agree with the noun, where we should expect it to agree with the genitive case. See Valckenaer, Phœn. 1533.

Hec. 430. Ζῆ, καὶ θανούσης ὄμμα συγκλείσει τὸ σόν.

Phœn. 1533. Μονομάτορος ὀδυρμοῦς ἐμοῖς,

for μονομάτορος ὀδυρμοῖς ἐμοῦ.

The Latin writers sometimes imitate this idiom. Hor. Sat. i. 4. 22. cum mea nemo

Scripta legat vulgo recitare timentis  
nostros vidisti flentis ocellis

1033. τί τοῦτ' ἀρχαῖον ἐννέπεις κακόν;] “*What ancient disaster is this which you are mentioning?*” On this idiom, see v. 2.

1034. διατόρους] Perforator; pierced through. Διατορος, according as it is paroxyton or proparoxyton, is active or passive. The word, except in this place, does not occur in Sophocles, or in Euripides; it is used in an active sense three times by Æschylus. See P. V. 76. and 188. and Eumen. 664; and the learned Dr. Blomfield, P. V. 76.

1036. ὥστ' ὠνομάσθης] See above, v. 7.

1037. πρὸς μητρὸς ἢ πατρός;] Sc. ὠνομάσθην [did I receive this name] from my father or my mother? The child's *father* generally imposed the name; and we find by one of Demosthenes' orations (adv. Bæotum, περὶ ὀνόματος), that the Athenians were authorised by law to give names to their children; but sometimes the mother exercised the same privilege. Phœn. v. 56.

τὴν μὲν Ἰσμήνην πατὴρ

• ὠνόμασε, τὴν δὲ πρόσθεν Ἀντιγόνην ἐγώ. Sc. Jocasta.

1046. οἱ πιχώριοι] Read οὐπιχώριοι. See Elmsley's pref. to *Œ. R.* p. 8.

1053. ἦδ' ἂν . . . ἂν] See above, v. 828.

1055. τὸν δ'] The article here is used for the relative *ὃν*: no uncommon circumstance in the Attic writers, particularly in the choral odes; though Valckenaer, *Hipp.* 527. denies this.

Sept. Theb. 36. Σκοπὸν δὲ λάγῳ καὶ κατοπτῆρι στρατοῦ

• Ἐπεμψα, τοὺς πέποιθα μὴ ματᾶν ὁδοῦ.

See Dr. Blomfield's note, and Dr. Monk, *Hippol.* 527. The tragic writers use *ὃ* for *ὅς*, τοῦπερ for οὐπερ, *Pers.* 780. τούθεν for ὅθεν, *Pers.* 700, &c. Blomfield.

1056. τίς δ' ὄντιν' εἶπε;] Read τί δ' [sc. ἐρωτᾷς] ὄντιν' εἶπε. Why ask, of whom he spake? Jocasta suspects the whole truth, and wishes to dissuade Œdipus from making further inquiry.

P. V. v. 789. α. Γαρεῖ γάμον τοιοῦτον, ᾧ ποτ' ἀσχαλᾷ.

β. Θεορτον, ἢ βρότειον; εἰ ῥητὸν, φρύσον.

γ. Τί δ' ὄντιν'; ὃν γὰρ ῥητὸν αὐδᾶσθαι τούδε.

Sc. τί δ' [ἐρωτᾷς] ὄντινα [γάμον γαρεῖ].

1061. ἅλις νοσοῦσ' ἐγώ] It is sufficient that I am distressed. A similar government of ἅλις with a participle occurs, *Herc. F.* 1330.

• Ἄλις γὰρ ὁ θεὸς ὠφελῶν, ὅταν θέλῃ.

1063. τριδουλος] A slave in the third generation. “*Ultima apud Græcos ignobilitatis nota fuit, si quis a tribus retro ætatibus ignobilis esset.*” Musgr. ad *Androm.* 634.

1067. ἀλγύνει πάλαι] See above, v. 289. ἀλγύνει (penult. long) is the present tense; ἀλγυνεῖ (penult. short) the future.

1068. εἴθε μήποτε γνοίης] Εἴθε is said to signify *utinam*, and precedes an optative mood, sometimes a past tense, indic. (See Hermann. adnot. Viger. p. 610.) but it really is an elliptic ex-

pression: ἐἰ θεὸς θέλει, if God will, may you never know who you are: O may you never know. On the government of εἶθε, see Viger. p. 224. and Hetmanh. Elem. Doctr. Metricæ, p. 343.

1070. εἶρε . . . χαίρειν] Leave her to rejoice in her wealthy origin or family. 'Εἶω, λέγω and κελεύω τινι χαίρειν, without a dative after χαίρειν, means, according to Hesychius, ἀποτάσσομαι, to bid good bye to, to renounce. Hipp. 1062.

τοὺς δ' ἱπὲρ κᾶρα .

Φοῖτῶντας ὄρνις πόλλ' ἐγὼ χαίρειν λέγω.

This meaning will not apply to the passage before us, because then σύν would be required before γένοι.

1075. ἀναβρήξει κακὰ] Should cause some evil to burst forth: in the following line ῥηγνύτω must be taken actively. See below, v. 1244.

1078. φρονεῖ . . . μέγα] Φρονέω with an adverb, or a neuter adjective in the accusative, signifies, to enter the sentiments or feelings implied in such adverb or adjective; φρονέω μέγα, to entertain great sentiments, to be proud; εὖ φρονέω, to entertain good or proper sentiments, to be benevolent or wise. So ὁρθῶς φρονέω, περισσὰ φρονέω, κακῶς φρονέω, and the like.

1081. τῆς εὖ διδούσης] If she give me success. Here τῆς is used after the manner of Homer and the old poets for ταύτης; the article for the demonstrative pronoun. Τὴν [i. e. ταύτην] δ' ἐγὼ οὐ λύσω. Il. A. 12. See Brunck's note. In the following line τῆς seems to be used for ταύτης; though this perhaps is not so decisive, as below, v. 1466.

1082. οἱ δὲ συγγενεῖς] And the kindred months marked me out as *high* and *low*; i. e. one month showed me to the world as a great man, and the succeeding, as a lowly-born one.

1084. ἐξέλαθοιμ'] See above, v. 1011.

1085. ἐκμαθεῖν] 'To learn *thoroughly*': ἐκ in composition with verbs frequently implies *success* in the fact contained by the verb; φεύγω, to try to escape; ἐκφεύγω, to succeed in escaping; διδάσκω, to try to teach; ἐκδιδάσκω, to succeed in teaching, to teach thoroughly, &c.

1088. οὐ τὸν Ὀλυμπον] Here μὲν is omitted: see above, v. 660.

1089. οὐκ ἔσσι] Thou shalt not be destitute [of honor] during the whole of to-morrow's light, so that both the nurse (sc. Corinth) and mother (sc. Thebes) of Œdipus should not honor thee as his compatriot.

1095. τοῖς ἐμοῖς τυράννοισιν] The plural for the singular, Œdipus only being meant. See above, v. 366.

1096. Φοῖβε, σοὶ δέ] When the discourse is hastily turned from one person to another, the noun is placed first, then the particle: as Μενέλαε, σοὶ δὲ τάδε λέγω. Orest. 614. See Porson, and Cl. Jl. No. LXI. v. 138.

1102. Λοξίου;] Read with Elmsley, Λοξία, the Doric genitive, as we have above, v. 1100. ὀρεσιβάρα, the Doric genitive, for ὀρεσιβάρου; Πανός and Λοξία are governed by προσπelasθεῖσα.

τις θυγάτηρ, Λοξίου; τῷ] Whether we follow this arrangement of the chorus, to which the corresponding line in the strophe is τὸν αὐριον παυσέληνον; or that of Elmsley, ἡ σέ γέ τις θυγάτηρ, to which the corresponding line is ἔσει τὸν αὐριον; the first syllable of θυγάτηρ is long, contrary to every other instance, except in heroic verse, where the law of the metre requires the first syllable of θυγατέρος, θυγατέρων, &c. to be long: the only exception to this is found, Odyss. K. 106. Θυγατρί ἰφθίμη Λαιστρογόνος Ἀρτιφάτου, where the true reading is Θυγατέρι (sc. θυγατέρι) ἰφθίμη, as in Odyss. O. 363. See a learned note on the quantity of this word in Maltby's Thesaurus. Herman. Elem. Doctr. Metric. p. 27. says, "Ἐπίτορος, θυγάτερες, ἀκάματος, ἀπονέεσθαι, et multa hujusmodi vocabula, quoniam aliter abstinendum iis foret, primam apud epicōs longam habent."

1107. δέξαι] The augment is omitted not uncommonly in the choral odes, but never in iambic verse, except χρῆν. See Pors. Pref. clxii. and Alcest. 599.

1113. ἔμμετρος] This reading militates against Porson's Canon concerning the cretic termination, called by him *the pause*; viz. "when an iambic line ends with a word or words forming a cretic, and an hypermonosyllabic word precedes, the fifth foot of that line must be *an iambus*." See Cl. Jl. No. LXI. p. 143. and Pors. Pref. clxxii. Independently of this, ξὺν is only then to be retained; *ubique per metrum et numeros licuit*, Pors. Hec. 109. an iambus therefore is preferable to a spondee. Read with Elmsley on Ms. authority σύμμετρος, "and corresponds with *this man*;" sc. is of the same age as this Corinthian messenger.

1116. προὔχοις, τάχ' ἂν που τὸν] Punctuate not after προὔχοις, but after που; προὔχοις requiring the conditional particle.

1119. τὸν Κορίνθιον ξένον] The article here is used to arrest attention. For various usages of the article in the tragic writers, see Cl. Jl. No. LXIII. p. 87. v. 34.

1121. ὄστος σὺ] See above, v. 332.

1129. ποῖον ἄνδρα καὶ] Of the distinction between ποῖος καὶ καὶ ποῖος in interrogative sentences, see Porson. Phœn. 1373. or Cl. Jl. No. LXI. p. 139.

1135. Ὁ μὲν διπλοῖσι] In this passage Brunck alters the reading of all the Mss. ἐπλησίαζον into ἐπλησίαζεν; an alteration which he says is clearer than the light at noon-day: but it is equally clear that no such alteration is necessary. The words are somewhat complicated; but may be arranged thus, κάτοιδεν, ἡμους [κατὰ] τὸν Κιθαριῶνος τόπον, ὁ μὲν διπλοῖσι πόμινιους [ἐπλησίαζεν] ἐμοί, | ἐγὼ δὲ ἐνὶ [ποιμνίῳ] ἐπλησίαζον τῷδε τάνδρι: so the servant of Laius. Brunck seems to have been misled by the words τῷδε

τάνδρι, conceiving that they meant ἐμοί, instead of *the servant*, and forgetting his own explanation of τῷδε τάνδρι, v. 1112.

1137. ἐμμήνους] Read ἐκμήνους; a period of six months. Arcturus rises in September.

1146. οὐκ εἰς ὄλεθρον;] See above, v. 430.

σιωπήσαι· ἔσει;] For σιωπήσεις; the participle with the verbs εἰμι, γίνομαι, πέλω, is merely a circumlocution for the verb to which the participle belongs.

Καὶ θεῶν ἰκνοῦμαι, μὴ προδοῦς ἡμᾶς γένῃ. Aj. Fl. 588.  
for προδῶς. Μελαμπαγῆς πέλει δικαιοθελίς. Again. 384.

for ἐδικαιώθη.

1152. κλαίων] To your cost. See above, v. 401.

1155. τί προσχρήζων μαθεῖν;] What *additional* information is it which you wish to obtain?

1157. ὄφελον] “*I ought to have perished*,” implying thereby a wish that he had perished. Hence ὄφελον with an infinitive is said to denote *utinam*. See Hermann’s Annotations on Viger. p. 611.

1160. εἰς τριβάς] To delay. Εἰς βραδυτήτα, καὶ διατριβάς καὶ ἰναβολάς. Schol. Antig. 577. μὴ τριβάς ἔρ’ . . . [sc. ποιεῖτε].

1169. τῷ δεινῷ λέγειν] [sc. [τοῦ] λέγειν. The article is more frequently omitted with the nominative and accusative of the infinitive used as a noun; sometimes, as here, with the genitive and dative: Ἀεὶ γὰρ ἡβῶ τοῖς γέρονσιν εὖ μαθεῖν. Alcest. 424. The nominative: Κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῷ, Hec. 5. for τοῦ πεσεῖν: the genitive. The article omitted with the dative and with an accusative: see Antig. 358. But when the infinitive, used as a noun in the accusative, is governed by a preposition, the article cannot be omitted.

1178. ὥς ἄλλην χθόνα] Ὡς precedes δοκῶν, and is not used for εἰς: this only being allowed in the case of animate objects with the Attic writers. Herodotus uses ὥς for εἰς even before inanimate objects: *to a place* is frequently expressed by the accusative case *without* a preposition.

1182. ἔξελκει . . .] Will turn out. See above, v. 1011.

1183. τελευταῖον σε προσβλέψαιμι] May I, or let me, behold thee now for the last time. Cf. Hec. v. 435.

1184. ἀφ’ ὧν] The plural for the singular. See above, v. 366. Here the persons described are only Jocasta and Œdipus: but it is the language of sorrow to amplify, and the effect of amplification to interest the feelings.

1187. ἴσα καὶ τὸ μηδέν] Equivalent to the phrase above, v. 1019. ἐξ ἴσου τῷ μηδενί;

1197. ἐκράτησας τοῦ] Κρατέω with a genitive signifies, “to be master of,” “to possess,” “to govern,” with an accusative, “to conquer.” See Hipp. 1043.

1200. θανάτων . . . πύργος ἀνέστας] Read with Elmsley, ἀναστὰς:

the participle corresponding with *καταφθίσας*, v. 1198. "a tower against the deaths" caused by the Sphinx. This is a usage of the genitive not very common.

1204. ἀκούειν] Sc. εἰς τὸ ἀκούειν. Schol.

1206. ξύνοικος ἀλλαγῇ βίου;] Μᾶλλον is understood before ξύν-οικος, ἀλλαγῇ βίου, "by the change in your life."

1208. αὐτὸς] Read αὐτός.

1214. ἄγαμον γάμον] "Your marriage not a marriage, i. e. unnatural." This oxymoron, or intimate connexion of words, which have a diametrically opposite meaning, is very common.

Hec. 610. Νύμφην τ' ἀνυμφον, παρθένον τ' ἀπάρθενον,  
Λούσω, προθωμαί θ'.

Eur. Suppl. 32. Δεσμὸν δ' ἄδεσμον τόνδ' ἔχουσα φυλλάδος.

Phœn. 1062. Ματρὶ γὰρ γάμους δυσγάμους τάλας.

Hor. Od. i. 34. 1. *Parcus Deorum cultor et infrequens,*  
*Insanientis dum sapientie*  
*Consultus erro.*

Milton, Par. Regained, iii. 310.

He look'd and saw, what numbers numberless  
The city gates outpoured.

1222. κατεκοίμασα τοῦμὸν ὄμμα] I closed my eye in sleep; I looked not to the future, to any thing beyond.

1223. Ἐξάγγελος, was a person who detailed events which had occurred within the house or palace: ὁ τὰ ἐνδοθεν τοῖς ἔξω διαγγέλλων, and distinguished from an ἄγγελος. See Valckenaer Hipp. 775.

1227. Οἶμαι γὰρ . . .] Macbeth, Act ii. Sc. 2.

Will all great Neptune's ocean wash this blood  
Clean from my hand? No; this my hand will rather  
The multitudinous seas incarnadine,  
Making the green, one red.

1230. Ἐκόντα, κοῦκ ἄκοντα] See above, v. 58.

1256. γυναῖκα δ' οὐ γυναῖκα] See v. 1214. and Hec. v. 935.

Ἐξήκισεν τ' οἴκων γάμος, οὐ γάμος.

1263. κρεμαστήν τὴν γυναῖκα] See A. JI. No. LXV. p. 44. v. 1221.

1271. ὀψοῖντο] The nominative case to this verb and ὀψοῖσθαι is κύκλοι, not ἄρθρα.

1275. πολλάκις τε κοῦχ ἀπαξ] See above, v. 58.

1276. ἐπαίρων] Sc. περόνας.

1279. ὄμβρος χαλάζει αἵματος ἀπερέγγετο] This is the reading of Brunck, from which, no satisfactory meaning can be elicited. The line too, as it stands, offends against the strict rule observed by the Attic poets in the construction of the iambic line. "Severiores Musas, (says Dawes, p. 381.) coluisse videri poetas Atticos quam quæ in vocis hyperdissyllabæ ultimam correptam accentum (the metrical ictus) cadere paterentur." He therefore in Aristoph.

Plut. v. 965. φέρε νῦν, ἐγὼ τῶν ἐνδοθι καλέσω τινά, alters ἐνδοθι into ἐνδοθεν.

Elmsley on Ms. authority has χαλάζης αἵματος τ' ἐτέγγετο, which is doubtless the true reading: χαλάζης will mean the humors of the eye, and γένεια is understood after ἐτέγγετο.

1284. στεναγμός, ἄτη, θάνατος, αἰσχύνῃ] This is an instance of asyndeton, or omission of the conjunctive particle, whereby the effect is increased. See Longiaus, § 20. who quotes the famous passage from Demosthenes, κατὰ Μειδίαν: “Τῷ σχήματι, τῷ βλέμματι, τῇ φωνῇ, ὅταν ὡς ὑβρίζων, ὅταν ὡς ἐχθρὸς, ὅταν κονδύλοις, ὅταν ἐπὶ κόρῃς.”

Another instance occurs below, v. 1406.

Πατέρας, ἀδελφούς, παῖδας, αἷμ' ἐμφύλιον,

Νύμφας, γυναῖκας, μητέρας τε.

1286. ἐν τίνι σχολῇ κακοῦ;] The chorus could not ask, “In *what* cessation from his misfortune is he?” because nothing had been said by the ἐξάγγελος, which could possibly lead the chorus to conclude that he was in *any*. The enclitic τινί would be therefore preferable, as Mudge had suggested, and there is Ms. authority for adopting it.

1289. τὸν μητρός . . .] “His mother's,” sc. husband. This is an instance of aposiopesis. So in Virg.

Æn. i. 135. Quos ego . . . Sed præstat motos componere fluctus. Sc. ego puniam. This figure is very artfully used by Sinon, to excite the curiosity of the Trojans. Æn. ii. 109.

Nec requievit enim, donec Calchante ministro—

Sed quid ego hæc autem nequicquam ingrata revolvo?

1291. μενῶν] Future tense; μένων, present.

δόμοις ἀραῖος] Imprecating curses on, or proving a curse to, the palace.

Med. 608. \*Ἡ σοῖς ἀραῖος οὔσα τυγχάνω δόμοις.

\*Αραῖος is also used in a passive sense, though here and in many other instances in an active. On the latter signification, see Dr. Monk, Hipp. 1413.

1293. ἢ φέρειν] Φέρειν is governed of ὥστε:

ἔγγνωσθ', ὅταν κρείσσον', ἢ φέρειν, κακὰ

Πάθῃ, ταλαίνης ἐξαπαλλάξαι ζῴης. Hec. 1097.

or of δύναται understood. Δύναμαι seems to be understood, Hec. 736. Καὶ γὰρ οὐδ' ἐγὼ κλύειν: unless we read ἔχω for ἐγώ.

1296. Οἶον καὶ στυγοῦν'] “That a man even though he hated would pity him.” Virg. Æn. ii. 6.

Quis talia fando

Myrmidonum Dolopumve aut duri miles Ulyssei

Temperet a lacrymis?

• See Demosth. Philipp. iii. § 7. οὐχ ἡμῶν—ἐν τῷ ἄλλῳ.



Aj. Fl. 924. Καὶ παρ' ἐχθροῖς δέξιος θρήνων τυχεῖν.

1298. ὅσ' ἐγὼ προσέκυρσ'] Brunck remarks, "Verbum προσκύρω fere solet cum tertio casu construi;" and this is true, except where the noun governed by it is a neuter adjective, and then it may be an accusative: see above, v. 598.

1301. μέζονα . . . τῶν μακίστων] "*Greater than the greatest*:" a very strong mode of expressing the superlative, to which I have not been able to find a parallel instance. Μάσσων and μάκιστος, the Doric forms of μέζων and μέγιστος, are sometimes used by the tragic writers: for instances, see Brunck's note.

1311. ἴν' ἐξήλυν;] Where hast thou *leapt out*? a metaphor taken from the pentathlōn.

1318. κέντρων τε τῶνδ' οἴσθημα] "What a pang from these *punctures*," or wounds, which he had recently inflicted on his eyes.

1326. καίπερ . . . τήν γε . . . ὅμως] "Ὅμως in the sense of nihilominus at the end of a line is preceded by καὶ and καίπερ with or without γε, and gives a force to the passage where it occurs, requiring a considerable periphrasis in an English translation. In the instances where this idiomatic expression is found, Elmsley would punctuate *after*, more properly Dr. Blomfield, and apparently Dr. Monk, *before* ὅμως. See Mus. Crit. p. 351. Alcest. 957. and Pers. 300.

Hec. 568. Κρουνοὶ δ' ἐχώρουν, ἡ δὲ, καὶ θνήσκουσα, ὅμως  
Πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν.

Aj. Fl. 15. Ὡς εὐμαθὲς σου, κἂν ἀποπτος ᾖς, ὅμως  
Φῶνῃ ἀκούω, καὶ ξυναρπάζω φρενί.

1338. προσήγορον] "What object *addressing* me can I hear with pleasure?" Below, v. 1437. προσήγορος is considered by the Scholiast as passive, and explained by προσαγορευόμενος: its usual acception is active, and in the passage so explained by the Scholiast, an active meaning will answer very well; "where I shall be found addressing no one;" "where I shall converse with no mortal."

Antig. 1184.

Παλλάδος θεῶς

"Ὅπως ἰκοίμην ἐχμάτων κατήγορος:  
addressing my prayers to.

1340. ἐκτόπιον] "Out of the place." See above, v. 166.

1346. ἐχθρότατον] The superlative from ἐχθρός; the more usual form is ἐχθιστος: neither ἐχθρότερος, nor ἐχθρότατος is found in Euripides, nor the former in Sophocles.

1347. δειλαίε τοῦ νοῦ] The genitive of the cause is governed by the adjective preceding, and is said by Bos to have ἐνεκα understood.

Iph. A. 1287. Οἱ γὰρ, θανάτον τοῦ σοῦ μελέα.

Sometimes the genitive in this sense stands alone, without an adjective, expressing indignation, pity, and other emotions of the mind.

Phœn. 384. Οἶμοι, τῶν ἐμῶν ἐγὼ κακῶν!

1348. ὥς σ' ἠθέλησ' ἂν] "How I could have wished never to have discovered who you are." Brunck translates it, "quam vellem nunquam agnovisses qui sis;"—"I could have wished that you had never discovered your birth:" but to justify this interpretation, there ought to have been σεαυτὸν, and it may admit of a doubt whether in such a sentence the active voice can be used for the middle. See however above, v. 556. and Mus. Crit. p. 104.

1356. Θέλοντι κάμοι τοῦτ' ἂν ἦν] "I also could have wished this." The verbs εἶμι and γίγνομαι are often accompanied by a participle of the verb, 'to hope,' 'to desire,' 'to wish,' in the dative: where we translate the participle by the finite verb,

Ion. 654. Ὁ δ' εὐκτὸν ἀνθρώποισι, κἂν ἄκουνσιν ἦν.  
"even though they were unwilling." In Latin we sometimes meet with the same idiom. Sallust. Jug. 100. uti militibus exæquatus cum imperatore labes volentibus esset.

Tacit. Agric. 18. quibus bellum volentibus erat.

1364. πρεσβύτερον] "And if one evil be more inveterate than another:" on the formula κακοῦ κακὸν, see v. 100.

1368. κρείσσων γὰρ] Elmsley aptly quotes Aj. Fl. v. 634.

Κρείσσων παρ' Ἀἰδᾶ κεύ-  
θων, ἢ νοσθῶν μάταν.

1371. ὄμμασιν ποίοις] This alludes to the belief prevalent among both Greeks and Romans, that after death the man retained in the shades (1) *the same form*, and (2) *the same inclinations* and pursuits, as those which he had possessed in life, or at the time of his death. Œdipus therefore says, that by putting out his eyes, he had rendered himself secure from looking on his parents in the shades.

(1) *The same form.*

Atque hic Priamiden laniatum corpore toto  
Deiphobum vidit, lacerum crudeliter ora,  
Ora manusque ambas, populataque tempora raptis  
Auribus, et truncas inhonesto vulnere uares. *Æn.* vi. 494.

(2) *The same inclinations.* Quæ gratia currum.

Armorumque fuit vivis, quæ cura nitentes  
Pascere equos, eadem sequitur tellure repostos.

*Æn.* vi. 653.

1374. κρείσσων' ἀγχόνῃς] 'To both of whom deeds have been performed by me, for which hanging would be too slight a

Alcest. 232. Ἀξία καὶ σφαγᾶς τάδε,  
Καὶ πλέον, ἢ βρόχῳ δέραν  
Οὐρανίῳ πελάσσαι.

1376. Βλαστοῦσ'] Agreeing with ὄψις after a poetic license, the regular meaning would have required βλαστούντων to agree with τέκνων.

1379. τῶν] The article for the relative: see above, v. 1055.

1385. ὀρθοῖς . . . ὄμμασιν . . .] See above, v. 528.

1387. οὐκ ἂν ἐσχόμην τὸ μὴ 'πακλειῖσαι] After verbs denoting prohibition, restriction, denial, contradiction, and the like, the negative μὴ is frequently joined with the infinitive that follows the verb, which negative must not be translated into English.

Hec. 860. νόμων γραφαὶ

Εἰργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις.

P. V. 256. Ονηγροῦς γ' ἔπαυσα μὴ προδέρκεσθαι μόρον.  
The negative is not uncommonly omitted. See Orest. 257. Aj. Fl. 70. Alcest. 11. Androm. 44. Herc. F. 316. Koen. ad Greg. p. 73. Bergler. ad Alciphron. p. 215. Viger. p. 376. and 641.

1389. ἵν' ᾗ] "*That I might be*;" ἵνα, ὥς, ὅφρα, μὴ, denoting the purpose, are very frequently found with a past tense indicative: v. 1392. ὥς ἔδειξα μήποτε, that I might never show. See a very able note by Dr. Monk, Hipp. 643, explaining the reason of this construction; Viger. p. 667. and Elmsley's excellent illustration of this passage.

1396. κάλλος κακῶν ὑπουλον] A beautiful object concealing evils beneath, as a scar conceals a sore. Brunck rightly connects κακῶν with ὑπουλον.

1400. τοῦμόν αἶμα . . πατρός] Where we should expect, τὸ αἶμα ἐμοῦ πατρός. See above, v. 1032.

1401. μέμνησθ' ἔτι] Read with Elmsley, μέμνησθέ τι. Erfurdt. Antig. 2. proposes μέμνησθ', ὅτι; which seems to be an alteration made for the sake of adding a difficulty to the construction.

1403. γάμοι, γάμοι] See above, v. 366.

1415. οἶός τε] In this sense οἶος never occurs in the tragic writers without the particle τε as an adjunct. Matthiæ, Gr. Gr. p. 693. seems to think that οἶος without the particle can have the same signification; but the instances which he adduces are not in point, and may be differently translated: οἶός τε is an elliptic expression for τοῖός τε οἶος.

Hec. 15. Οὐκ ἔγχος οἶός τ' ἔγ' ἐν νέφ' βραχέονι.

1418. μούνος] The Ionic form for μόνος: see above, 304.

1424. καταισχύνεσθ' ] These words are addressed by Creon to his domestics, or to the chorus. See Suidas on this passage, under the word βύσκουσιν.

1427. τῷ] For δ, see above, v. 1055.

1434. πρὸς σοῦ γάρ, οὐδ' ἐμοῦ, φράσω] "I shall speak for your advantage, and not for my own." Πρὸς with a genitive denotes 'for the advantage of' or 'relative to' the person or thing which it governs. But of what advantage was it to Creon that Œdipus should be banished by him? In order, probably, that Creon might avoid the pollution which might attach to him from the continuance of Œdipus in Thebes.

1437. προσήγορος] See above, v. 1338.

1438. εἰ τοῦτ' ἴσθ' ἂν] The particle ἂν is sometimes, though not very frequently, with the imperative: Hom. Od. M. 81.

ἢ περ ἂν ὑμεῖς

Νῆα παρὰ γλαφυρὴν ἰθύνετε, φαίδιμ' Ὀδυσσεῦ.

See Matth. Gr. Gr. p. 926. The two instances adduced by Brunck are nothing to the purpose; both referring to the difficult question, whether ἂν can accompany an indicative mood.

1442. ἴν' ἔσταμεν χρεῖας] See above, v. 108.

1450. ἔα] To be scanned as one long syllable.

1454. οἱ μ' ἀπωκλύτην] "Who were endeavoring to destroy me." "Rarius est apud Tragicos huiusmodi imperfectum. Sophocli. Electr. 1360. Ἄλλ' ἐμέ Λόγοις ἀπώλλυς." Blomf. Pers. v. 658.

Οὔτε γὰρ ἄνδρας ποτ' ἀπώλλυ πολέμο-  
φθόροισιν.

1457. θνήσκων ἐσώθην] "For I should never have been preserved when I was at the point of death."

1466. ταῖν] For ταύταιν: see above, v. 1081.

1475. λέγω τι;] Am I right?

1478. τῇσδε τῆς ὁδοῦ] This genitive is governed by ὑπέρ, or ἀντί understood. So Soph. Electr. 563.

Ἐροῦ δὲ τὴν κυναγόν' Ἀρτεμιν, τίνος

Ποινῆς τὰ πολλὰ πνεύματ' ἔσχ' ἐν Ἑλλάδι.

1481. ὡς τὰς ἀδελφὰς] Ὡς for eis is generally, if not always, used by the Attic tragic and comic writers only in the case of animate objects, very seldom with the names of cities and countries. See Elmsley's note. Valckenaer and Porson. Phæn. 1415. Koen. Gregor. p. 19. Monk. Hipp. 1293. Here read Eis τὰς . . .

1490. ἐνθεν οὐ κεκλαυμέναι] "From which you will not return home, the subject of lamentation, instead of enjoying the sight."

1500. τοιαῦτ' ὀνειδιεῖσθε] Such reproaches will you receive. On the Attic future ὀνειδιεῖσθε, see Dawes. Misc. Crit. p. 117.

1503. Μενοικέως] In scansion this is a Bacchius, εως forming one syllable, as πόλεως is an iambus. Sept. Theb. v. 2.

"Ὅστις φυλάσσει τῆς αἰγὸς ἐν πρύμνῃ πόλεως.

1505. μὴ σφε περιῖδης] The common reading was παρίδης, which Elmsley retains along with Herman, although the antepenult is necessarily short, and therefore inadmissible. Porson, Med. 284. proposes μὴ παρὰ σφ' ἰδης, which is a better reading than that of Elmsley, μὴ σφε τάρ' ἰδης, or any other yet suggested. See Dawes. Misc. Crit. p. 472.

1506. πτωχὰς, ἀνάνδρους . . ] This is an instance of asyndeton. See above.

1515. ἐξήκεις δακρύων] Δακρύων is here necessarily the participle from δακρύω, the penult of which is long; δακρύων, lacrymarum, has the penult short.

1522. ὥστε θνητὸν ὄντ'] This sentiment, as Brunck asserts, "is

most frequent among the tragedians," and among ancient writers generally. See the reasoning of Solon on this subject. Clio, § 32.

Trach. 1. Λόγος μὲν ἔστ' ἀρχαῖως ἀνθρώπων φάνεις,  
'Ὡς οὐκ ἂν αἰῶν' ἐκμάθοις βροτῶν, πρὶν ἂν  
Θάνοι τις, οὐτ' εἰ χρηστὸς, οὐτ' εἰ τῷ κακός.

Tereus. fr. 10. Μήπω μέγ' εἴπῃς; πρὶν τελευτήσαντ' ἴδῃς.

Agam. 901. ὀλβίαι δὲ χρῆ  
Βίον τελευτήσαντ' ἐν εὐεστοῖ φίλῃ.

Androm. 100. Χρῆ δ' οὔ ποτ' εἰπεῖν οὐδέν' ὀλβίων βροτῶν,  
Πρὶν ἂν θανόντος τὴν τελευταῖαν ἴδῃς  
"Ὅπως περάσας ἡμέραν ἤξει κάτω.

See also Troad. 513. Eur. Cressis.—Aristot. Ethic. i. c. 12.—  
Theognis.—Erasm. Adag. "Finem vitæ spectâ."

Ovid. Metam. iii. 136. ultima semper  
Expectanda dies homini; dicique beatus  
Ante obitum nemo supremaque funera debet.

### A Familiar Exposition of the Doctrine respecting the Trinity.

IN the drama of the Romans the actors wore visors or masks, which were called *personæ* (they were so called, because the voice of the actor passed through the aperture in the mask which corresponded with the mouth, so that the actor *spoke through it, per-sônavit*); and, by putting on different *personæ*, the same actor was enabled to represent different characters in the same drama: hence the several characters, which were introduced in any given drama, were called *Dramatis Personæ*, or Masks of the Play. So that if a drama contained *twelve* characters, and if the company of actors by whom such characters were to be supported consisted but of *four* individuals, and if these actors divided these characters equally among them, *each actor* would be required to represent *three characters*; and, in order that he might represent these three characters, he would put on in succession three different *personæ*, each character having its corresponding *persona*.

Let us suppose that a Roman actor (whom we will call Davus) were required to represent the characters of Cæsar, Antony, and Pompey, in the same drama. He would put on one *persona* when he represented the character of Cæsar; he would have another *persona* under which he would represent

the character of Antony; and he would have a third *persona*, under which he would sustain the character of Pompey. Davus would thus have three *personæ*; Davus would be present under each *personæ*, and he would still remain unchanged *quoad* himself: there would be *one actor* having three *personæ*.

The Holy Scriptures speak of the Deity under the name JEHOVAH; they speak of JEHOVAH as being FATHER, and as being WORD or SON, and as being SPIRIT or HOLY GHOST; they teach us that JEHOVAH is ONE IMMUTABLE GOD. Thus JEHOVAH has three characters. As, in the language of the Roman drama, then, the character which the actor represented had a corresponding *persona*; so that, by varying his *persona*, the same actor represented different characters: so, borrowing (from this application of it) the word *persona* from the Romans, we say, there is a GODHEAD whose name is JEHOVAH, (יהוה אלודים) having three *Personæ*; viz. the *Persona* of the Father, the *Persona* of the Word or the Son, and the *Persona* of the Holy Ghost; under each *Persona* JEHOVAH is present: there are Three Divine *Personæ*, but there is ONE GOD.

This statement respecting the Deity, then, corresponds exactly, in terms (with reverence be it said), with the foregoing statement respecting the actor Davus. As we said that there was *one* Davus having three *personæ*, the same Davus being present under each *persona*, Davus continuing *one* and *unchanged*; so have we said that there is ONE GOD having Three *Personæ*, the same GOD being present under each *Persona*, GOD continuing ONE and *unchanged*. Each of these statements, then, contains the same proposition worded in the same language; each statement contains terms clear and precise. The statement respecting Davus is perfectly intelligible, because, as Davus and his *personæ* are objects familiar to our senses, we perceive at once the truth of the proposition which the statement contains. The statement respecting the Deity we must admit to be true, because it is founded on holy writ; and we must admit that the terms of the propositions in this statement are as defined and as free from ambiguity and contradiction, as the terms of the propositions in the statement respecting the actor Davus.

Thus we are compelled to admit, that the terms of the propositions which have been advanced with regard to the Deity and His *Personæ* are clear and free from ambiguity. It is true that we cannot comprehend the nature of these Divine *Personæ*,

nor can we form any adequate conception of that "high and lofty One that inhabiteth eternity," for "He dwelleth in the light which no man can approach unto." The words which we use in speaking of the nature and attributes of this Being are borrowed from familiar language, and they utterly fail to convey to the mind any adequate ideas of the *subjects* to which they are thus applied: for, as these *subjects* cannot be objects of our senses, and as our limited faculties cannot conceive adequately respecting them, the words borrowed from familiar language must be inadequate to describe them. Still, inadequate as words may be to convey any idea of the *subjects* to which they are applied, we may be compelled to admit the distinctness in which *terms* are proposed, although we may fail to arrive at a knowledge of the *subjects* to which those terms refer. The *terms* of a proposition may be clear, and void of ambiguity and contradiction, although the *subject* to which they refer be far beyond the limits of our perception or comprehension. Thus it is with regard to the statement which has been made respecting the Deity and His *Personæ*: the Deity is a *subject* respecting which our minds cannot form any adequate conception; we are equally unable to comprehend the nature of His *Personæ*: these are *subjects* which we cannot comprehend, for we have no faculties which can grasp them. Still, when these incomprehensible *subjects* are proposed to us in *terms* of familiar import, on the authority of the Word of Truth, we may perceive the clearness of these *terms*, although we cannot form a conception of the *subjects* to which they relate.

We must admit, then, that there is nothing contradictory or paradoxical in the *terms* of the proposition which states: that there is One JEHOVAH having Three *Personæ*; that there are Three Divine *Personæ* of the One Unchangeable God.

As the Roman actor spake *through* his mask (or *persona*), so also did he *stand under it* (being covered by it); and, as to *stand* is, in the Latin language, expressed by the verb *sisto*, and *under* by the word *sub*, when he *stood under* his mask, we say, *sub-sistebat*; so that, as his mask was called *persona*, because the actor *personabāt* (sounded-through it), so was it called *sub-sistentia* because the actor *sub-sistebat* (stood-under it). So that, when *Davus* wore his mask, he was the *personans* and the *subsistens*, his mask being his *persona* and his *subsistentia*.

The Latin word *subsistentia* is, in the Greek language, expressed by a word which literally and strictly corresponds with the Latin word, the Greek word being ὑπόστασις; ὑπό answering to *sub* and *στάσις* to *sistentia*; it being derived from the

verb ἵστημι, I stand. This Greek word, if written in Roman letters, becomes *hypostasis*; a word synonymous, as we have seen, with *subsistentia*. If, then, we substitute the word *hypostasis* for its synonym *subsistentia*, we shall say that the mask of Davus was his *persona* and his *hypostasis*.

As we said, then, that the actor Davus had three different *personæ*, we may also say that he had three different *hypostases*. This is no new proposition, it is merely the substitution of one appellation for another.

So also, as, when speaking of the Deity, we made use of the word *Persona* from a reference to its employment and its import in the case of Davus; and as we said, "There is One JEHOVAH having Three *Personæ*; there are Three Divine *Personæ* of the One Unchangeable God:" so, if, again having recourse to the case of Davus, we substitute the word *hypostasis* for *Persona* in the case of the Deity, our proposition will stand, thus: "There is One JEHOVAH having Three *Hypostases*; there are Three Divine *Hypostases* of the One Unchangeable God." This is no new proposition, it is merely the substitution of one appellation for another.

But although the word *persona*, in its strict literal import and in its original application, denoted a *mask under which* the actor represented a *character* of the drama, it was afterwards employed in a more extensive signification. The spectators of a drama saw not the faces of the actors, they saw their *personæ*; and, as the *personæ* were changed, they saw different *characters*: hence the word *persona* was applied to denote the *appearance* whereby one man differed from another man; for, as Cæsar when represented by Davus had a different *appearance* from Pompey as also represented by Davus, and as this difference of *appearance* was dependent on a difference of *personæ*; so the word *persona* became adopted generally to express that external *appearance* whereby an individual was recognised as being different from another man. The English word *person* is derived from the Latin *persona*: in its common application, it is sometimes used (agreeably with the more general application of the Latin word *persona* as just explained) to denote the *appearance* or outward form of an individual—thus we say, "this man is neat in his *person*;" but it is, in its general and familiar application, usually employed to denote an *individual human being*—thus we say, "I met a *person* in the street;" "two *persons* are fighting;" "this *person* is more culpable than the other *person*." This latter application of the word *person* (although it owes its origin to the general application of the word *persona*



as used to designate that *outward appearance* whereby *one individual* is distinguished from *other men*) differs very widely from the original application of the word *persona* as used by us with a reference to our actor Davus; for, if we thus used the word *person* as applicable to Davus, we might say, "one *person* represents three *characters*," which is the same as saying, "one *person* puts on three different *personæ* : here *person* would stand opposed to *personæ* ; the *person* would be Davus, the *personæ* would designate the *characters* which he represented.

But, when we use the word *Person* as applied to the Deity, we do not use it in either of the foregoing applications of the English word *person*, but we employ it in precisely the same import as that in which we have used the Latin word *Persona* with a reference to the Deity.

It will be recollected that our proposition respecting the Deity stood thus :

There is One JEHOVAH having Three *Personæ* : there are Three Divine *Personæ* of the One Unchangeable God.

If we substitute for the Latin word *personæ* the English word *persons* (as used in precisely the same import), the proposition will stand thus :

There is One JEHOVAH having Three *Persons* : there are Three Divine *Persons* of the One Unchangeable God.

These two propositions, then, have one and the same import ; the verbal difference between them consists only in the substitution of an English word for a Latin word.

Thus we find that the word *Person*, as applied by us to the Deity, has an import very different from that of the word *person* as applied to *man*. It is necessary to observe accurately this distinction between the applications of this word, because the want of this distinction has been the source of great confusion and perplexity. For, when the foregoing proposition respecting the Deity is submitted to a mind in which this distinction is not strongly kept in view, the mind, recurring to the familiar application of the word *person*, sees in the proposition a paradox which perplexes and confounds its reasoning powers : regarding the word *person* as implying *distinct individuality of being*, it is staggered at a proposition which appears to it to maintain that *three* distinct individuals are but *one* individual being. Whereas it will be seen, if the distinction respecting the import of the word *person* be duly observed, that the proposition advances nothing paradoxical or contradictory, the *terms* of it being simple and defined.

From what we have already advanced, it appears that our

proposition may be stated in the following terms : There is One JEHOVAH having Three *Personæ*, or Three *Persons*, or Three *Subsistentiæ*, or Three *Hypostases*, or Three *Characters*.

There are Three Divine *Personæ*, or Three Divine *Persons*, or Three Divine *Subsistentiæ*, or Three Divine *Hypostases*, or Three Divine *Characters*, of the One Unchangeable God.

In this proposition, then, we use *persona*, *person*, *subsistentia*, *hypostasis*, and *character*, as synonymous words.

It will be recollected, that we spake of the word *persona* as being diverted from its strict original application, to denote that *outward appearance* whereby one individual was recognised as being different from other men ; and that we spake of the word *person* (derived from *persona*) as being, in familiar language, also used to denote the *outward form* or *appearance* of an individual, but as being more commonly used to denote an *individual human being*.

The word *subsistentia*, as denoting that which the actor stood under (*sub-sistebat*), has been, in a more general application, used to denote that *appearance*, or *form*, under which any thing stood, or existed : thus the idea of *individuality of being* became connected with this word also ; and *subsistentia* was applied to denote that *condition* whereby a thing was endowed with *distinctness*, or *individuality of being*. The corresponding word in the Greek language, *hypostasis* (ὑπόστασις), was also similarly applied. So that the words *subsistentia* and *hypostasis*, according to these applications of them, differ very widely in their import from the same words as applied by us in the foregoing propositions. For, if we used these words, according to these applications of them, with a reference to our actor Davus, we might say, "The *subsistentia*, or *hypostasis*, is that of Davus ; the *personæ* are those of Cæsar, Antony, and Pompey." Thus the idea of *standing-under* (*sub-sistentia*, *hypostasis*,) would be transferred from that *mask* (or *outward appearance*) under which Davus stood, to Davus himself *standing-under* (*subsistens*) that *mask* (or *outward appearance*). As we dwelt strongly on the necessity of observing accurately the distinction between the several applications of the word *person*, so must we enforce strongly the necessity of observing strictly the difference of application with regard to the words *subsistentia* and *hypostasis*, whenever the proposition which has been advanced respecting the Deity is submitted to our examination : for it has happened, through a want of precision in the application of these words, that some divines have employed them according to one signification, while others have adopted the

opposite application of them. Thus, when speaking of the Deity, one set of divines has used the word *Hypostasis* in the sense in which it has been applied in our proposition respecting the Deity; while another set of divines has used the same word, as implying *distinct individuality of being*, to denote that *unity of being* which exists under the different *Personæ*.<sup>1</sup> Thus, the former set of divines would frame our proposition respecting the Deity; thus:

There is One JEHOVAH having Three *Hypostases*: there are Three *Divine Hypostases* of the One Unchangeable God.

The latter set of divines would state the proposition thus:

There is One Divine *Hypostasis*, which is called JEHOVAH, having Three *Personæ*: there are Three *Personæ* of the One Unchangeable *Hypostasis*, which is GOD.

Now, although these two propositions appear to be in direct contradiction to each other, it will appear, if we strictly define the sense in which the word *hypostasis* is, in each case, applied, that they agree precisely with each other, so as, in fact, to constitute one and the same proposition.

We have said that the word *subsistentia* has been used to denote that *condition* whereby a thing was endowed with *distinctness*, or *individuality of being*. We have stated that *subsistentia* is derived from the Latin words *sub* (under) and *sistere* (to stand). The verb *stare* in the Latin language also signifies, *to stand*: so that by substituting *stare* for *sistere*, *subsistere* becomes *substare*; and, as *subsistentia* is a noun formed from the verb *subsistere*, so the noun *substantia* is formed from the verb *substare*. This latter verb *substantia*, then, has the same literal import with *subsistentia*; but it is never applied in the sense in which *subsistentia* is used in our proposition respecting the Deity, it being applied to denote that *condition* whereby *distinctness of being* is conferred, in which application it has an import corresponding with the more general application of its parallel *subsistentia*. Thus, if we used the word *substantia*

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<sup>1</sup> In this latter import, the word ὑπόστασις (*hypostasis*) is used in Heb. i. 3. where the Son is said to be a *Character* (or *Persona*) of the ὑπόστασις (*Hypostasis*) of God: χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ a statement which corresponds exactly with the propositions which we have advanced respecting the Deity. In our authorised translation, this passage is improperly rendered, "the express image of His *Person*." St. Paul speaks of his forgiving offences, ἐν προσωπῷ Χριστοῦ, (2 Cor ii. 10.) "in *Persona* Christi:" the word προσωπὸν agreeing precisely with the strict import of *persona*, the *mask* of the actor being called in the Greek language προσωπὸν, as it was in Latin called *persona*.

with a reference to our actor Davus, we should say : The *personæ* are those of Cæsar, Antony, and Pompey ; but the *substantia* is the individual Davus. And if we introduced the word *substantia* into our proposition respecting the Deity, we should apply it thus :

There is One Divine *Substantia* which is named JEHOVAH ; of this *Substantia* there are Three *Personæ* : there are Three Divine *Personæ* of that One Divine *Substantia* which is GOD.

The word *substantia* has in the English language a corresponding word, namely, *substance*. Strictly speaking, this English word has the same import as that which we have assigned to the Latin word *substantia* ; it denotes that condition whereby *distinctness of being* is conferred. In the popular application, however, of this English word, it is made to denote something *material* as, opposed to that which does not come under the definition of *matter*. But, as we acknowledge the Deity to be *spiritual*, and as that which is allowed to be *spiritual* does not come under the definition which we apply to *matter* ; so, when we apply the word *substance* to the Deity, we of course exclude all ideas of *materiality* as connected with the word *substance*, and we apply the word strictly according to the import which we have already assigned to the Latin word *substantia*. If, then, we thus apply the English word *substance* to the Deity, our proposition will stand thus : There is One Divine *Substance* which is named JEHOVAH ; of this *Substance* there are Three *Personæ* or *Persons* : there are Three Divine *Personæ* or *Persons* of that One Unchangeable *Substance* which is GOD.

Thus, although our different propositions respecting the Deity have been differently worded, they all strictly agree with each other as to the *terms* which they propose, so as to form one and the same proposition. And, as we were compelled to admit " that there is nothing contradictory or paradoxical in the *terms* of the proposition, which states, That there is One JEHOVAH having Three *Personæ* ; that there are Three Divine *Personæ* of the One Unchangeable God : " so, as all the propositions which we subsequently advanced accord precisely with this proposition, the admission which has been extorted from us with regard to this proposition must also be extended to all those other propositions.

Whenever, then, we advance any proposition respecting the Deity, into which are introduced either of the following words, *Persona*, *Person*, *Subsistentia*, *Subsistence*, *Hypostasis*, *Substantia*, or *Substance*, let us previously define with strict precision the import in which each word is applied ; and, by so doing,

we shall avoid that confusion of words and terms which is too frequently to be found in the propositions which have been advanced respecting the Deity, and which has proved so fertile a source of doubt and perplexity to the humble and pious Christian, and of scoff and derision to the infidel.

If we duly bear in mind the definitions and distinctions which have been laid down in the preceding pages, we shall find that the propositions contained in that Creed which bears the name St. Athanasius, accord exactly with the propositions which we have advanced respecting the Deity. So that, although we may object to the frequent repetitions of the antithetical points of the proposition in that Creed, which give, as it were, an enigmatical form to its statements; and although we may object to what are termed its *damnatory clauses*, yet we shall find that it does not contain any statement at variance with those propositions which we have already advanced.

It is to be regretted that greater discretion has not been exercised in the use which has been made of the words *Trinity* and *Unity* as applied to the Deity. The word *Unity*, as denoting *individuality of being*, accords with the import which we have assigned to the word *substantia*; it is applicable to JEHOVAH. The word *Trinity*, as denoting the existence of *three*, is applicable to the *Personæ* of JEHOVAH; there being *three* of these *Personæ*. Thus *Unity* belongs to the One GOD JEHOVAH; *Trinity* belongs to the Divine *Personæ*. The solitary proposition, "Unity is Trinity, Trinity is Unity," contains a contradiction of terms which cannot be admitted; but the proposition, "there is One JEHOVAH who is Unity—this JEHOVAH has *Three Personæ*, or a *Trinity of Personæ*," is a proposition free from any contradiction of terms, and it accords precisely with our former propositions.

The proposition of the Athanasian Creed, "that we worship One GOD in Trinity, and Trinity in Unity, neither confounding the *Persons*, nor dividing the *Substance*," accords with our former propositions, which stated, That there is *One God* having *Three Personæ*: the *Personæ* being different, the *Substantia* being the *One immutable JEHOVAH*.

N. Y. D.

Oct. 1826.

## ANALYSIS

*Of the First Mosaic Record (commencing Gen. i. 1. and terminating ii. 4.).*

No. II. [Concluded from No. LXX.].

As it is stated that when "Aleim created man in His (own) image, in the image" and "in the likeness of Aleim He created him, male and female He created them," it follows that the body of man was constructed at this time. For man created "in the image" and "in the likeness of Aleim," was also created "male and female." In the subsequent record (commencing at Gen. ii. 4.) it is stated, that "Jehovah Aleim formed man (the man) dust from the ground," (he formed or fashioned, יָצַר, him from the soil as a potter, יָצַר, see Rom. ix. 20, 21.) "and He breathed into his nostrils" (into the nostrils of this structure of clay) "נִשְׁמַת חַיִּים" (rendered πνοή ζωής, breath of life,) "and man" (or the man) "was or became לְנֶפֶשׁ חַיָּה" (ἐγένετο εἰς ψυχὴν ζῶσαν, Sept. was, or was made to be, in the condition of נֶפֶשׁ חַיָּה, words to be presently considered). In the prior record, every living creature of the waters, all cattle, creeping things, beasts of the earth, and fowl of the air, are distinguished as נֶפֶשׁ חַיָּה, or as creatures in whom was נֶפֶשׁ חַיָּה (Gen. i. 20, 21. 24. 30.), which words import *breath of life, living breath, breathing of living, or an animated being supported by breathing*. Now, as the *breath* is a thing subtle and invisible; as it is so far connected with *life* that the latter is found to be supported by the former, and to cease when that former thing ceases; so the word which denotes the *breath* of a living creature, has also been applied to denote its *life, or principle of existence*: thus נֶפֶשׁ, whose literal import is *breath*, (see Job xli. 12, or 21.) is also used to denote *life* (Gen. ix. 4, 5. Exod. xxi. 23. Deut. xxi. 23. 2 Sam. xiv. 7.); and as *breath* and *life* are connected with *animal existence*, so is נֶפֶשׁ used also to denote an *animated being supported by respiration, or a respirant animal*: thus נֶפֶשׁ חַיָּה (literally, *living breath*) is applied to denote both the *living principle in animals which is supported by breath* (Gen. i. 30.), and the *animal thus possessing a living principle supported by breath* (20, 21. 24.), and it is also applied to the *human animal also possessing a living principle supported by breath* (ii. 7.) But the word נֶפֶשׁ, being thus used to denote an *animated being supported by respiration*, is sometimes employed to designate

merely the *apparatus supported by life and breath*, the *bodily machine* which, without the principle of *life* which is maintained in that machine by *breath*, falls to pieces, or the mere *bodily carcass* (Lev. xxi. 1. 11. xxii. 4. Numb. v. 2, &c.) So also an individual human being who possesses a *living bodily structure supported by respiration*, is called נֶפֶשׁ (Gen. xvii. 14. xlii. 15, &c.). But that invisible portion of animated being which cogitates, which is affected by passions, desires, sensations, is also called נֶפֶשׁ (for as it is something connected with body, life, and breath, so is it called by that word which literally denotes *breath*, but which, as has been seen, is applied also in many extended senses), and in this application it is rendered by the words ψυχή, soul. This Greek noun ψυχή, like נֶפֶשׁ, is a figurative appellation extensively applied; for it is derived from ψύχω, *spiro*, and it is variously rendered *anima*, *vita*, *spiritus*, *indoles*. But the verb *spiro*, to *blow*, to *breathe*, gives rise to the noun *spiritus*, which signifies *breath*, *wind*, and, figuratively, *life*, *soul*, *spirit*; and the Greek corresponding verb πνέω, to *blow*, *breathe* (*spiro*), gives rise to the noun πνεῦμα (*ventus*, *spiritus*), *wind*, *breath*, *spirit*. So that the various invisible parts of animated being are denoted by words, which, in their literal application, denote *wind* or *breath*: for as these several things are invisible, as they are things of whose essences we cannot form any idea, we have no original or exclusive term by which we can express them; we therefore apply to them some term expressive of *breath* or *wind*, for they are supported in their connexion with the material structure of the body by means of *breath*, and like *wind* they are *invisible*, evincing their presence only by their sensible effects. So the noun מֶלֶךְ denotes *wind* (Exod. xv. 10. 1 Kings xix. 11.), *immaterial spirit* (Isa. xxxi. 3. 1 Kings xxii. 21, 22.), *soul*, *spirit*, *immaterial essence*, *mind* (see Numb. xvi. 22. xxvii. 16. Ezek. xi. 5. xx. 32. Isa. lvii. 16. Zech. xi. 1.) The want of some terms which exclusively might denote these several immaterial and invisible things, has been the cause of great confusion. Thus נֶפֶשׁ is, in one passage, translated *breath*, in another *life*, in another *soul*, in another *dead body*. מֶלֶךְ is, in like manner, variously rendered by the words *wind*, *blast*, *soul*, *spirit*, *mind*. Every living creature which God created before the creation of man, was a נֶפֶשׁ חַיָּה, or had a נֶפֶשׁ חַיָּה; which words, as applied to these creatures, are rendered *life* (ψυχῶν ζώων, Gen. i. 20.), *living creature* (21. ψυχῶν ζώων), *life* and (in the margin) *a living soul* (30. ψυχῶν ζώων); which last translation is that which is given of the words as applied to man (ii. 7.).

\*Aleim, then, formed the body of man from the dust of the ground; He fashioned for man a material structure, which closely resembled those material structures which He had already formed for the beasts of the earth "out of the ground" (Gen. i. 24. ii. 19.). Man, then, in regard to his material, or bodily structure, was fashioned very closely *according to the likeness* of the bodies of the beasts. "Aleim formed the man dust from the ground (He made a body of dust for man), and He breathed into his nostrils נשמת חיים, and the man was (*was made to be*) לִנְפֶשׁ חַיָּה." Every other living creature of the earth was, or had, what is expressed by the words נֶפֶשׁ חַיָּה. Man, then, inasmuch as he had a body framed of dust of the ground, and inasmuch as he was in the condition of נֶפֶשׁ חַיָּה, was "according to" the "likeness" of every other living creature of the earth. But no other living creature of the earth, excepting man, is spoken of as being formed "in the image" and according to the likeness of Aleim: consequently, there must have been something besides the body of dust; something, too, more than the נֶפֶשׁ חַיָּה, which was imparted to man when he was made "in the image of Aleim" and "according to His likeness."

Is there, then, any thing said in the account of the creation of man, any particular stated, which is not recorded as having occurred in the creation of any other living creature of the earth? "Jehovah Aleim formed the man dust from the ground, and He breathed into his nostrils נשמת חיים, and the man was לִנְפֶשׁ חַיָּה." It is not stated that Aleim infused, or inspired, that which is expressed by the words נשמת חיים into the material bodily structure of any other creature which He formed. Man, then, who of all creatures of the earth had the high exclusive privilege of being created "in the image of Aleim," is alone stated to have received from Aleim "נשמת חיים." May we not infer, then, that his exclusive privilege of being created "in the image of Aleim" was connected with, and dependent on, his exclusive possession of "נשמת חיים?" The title אֱלֹהִים indicates *plurality*, but it is *plurality* connected with *unity of being*; נשמת חיים indicates *plurality*, but it is *plurality* connected with *unity of being*. The נשמת חיים was inspired into the earthly body of man by אֱלֹהִים חַיִּים (as the Deity is called, Deut. v. 26, &c.), and it gave to man the "form" and the "likeness" of אֱלֹהִים; "and man was לִנְפֶשׁ חַיָּה" in which latter words the preposition ל may be rendered *as* or *in the condition of* (thus it is used in Josh. vii. 5. יָמָס לִבָּב הָעָם וַיְהִי לִרְמִים, the heart of the people melted, and it was *as*, or *in the condition of*, water;



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see also Lam. i. 17.), and man (or the man) was for (or as, in the condition of,) a *respirant living being*. The נשמת ריאים, which gave to man "the form" and "likeness" of Aleim, was infused into a frame formed from the ground, and fashioned for respiration, and endowed with life; and man thus compounded acted the part of a *respirant living being* (ἐγένετο εἰς ψυχὴν ζῶσαν); his condition was in all points, excepting that of his emanation from the Aleim, similar to that of any other נפש דירה; for his *body*, like that of a beast of the earth, was formed out of the ground; like that of the beast, it was endowed with *life*; and his *animal being*, like that of the beast, was made dependent on *respiration*. Man, then, was created "in the form" and "according to" the "likeness" of Aleim; and he was fashioned "in the form" and "according to" the "likeness" of a "beast of the earth."

What, then, is "the form," what "the likeness" of Aleim? "To whom will ye *liken* God, or what *'likeness* will ye compare unto Him?" (Isa. xl. 8.) Of the essence of that "high and lofty One that inhabiteth eternity" (lvii. 15.), we cannot form an idea; for "no man hath seen God at any time" (John iv. 12; see also Deut. iv. 11, 12.): "*God is a spirit*," (John iv. 24.) "dwelling in the light which no man can approach unto, whom no man hath seen or can see," (1 Tim. vi. 15.) But we can form no idea of the essence of *spirit*; the very name shows that we understand not, comprehend not, what it is: for the word *spirit* in its literal import signifies *mind*, or *breath*, as we have already seen when discussing the import of נפש. Christ was "*the image* (εἰκών, *resemblance*) of the invisible God," (Col. i. 15.) was "*in the form of God*," (ἐν μορφῇ θεοῦ, Phil. ii. 6.) and "*was God*" (John i. 1; see Zech. ii. 10, 11. or 14, 15.): when he came on earth, he "took upon himself the form of a servant, and was made *in the likeness of men*," (Phil. ii. 7.) He who was "the image of God," and who "was God," took on himself "the likeness of men." It is the *bodily structure* of man, then, which constitutes "*the likeness of men*;" for in the person of Christ "God was manifested in the flesh" (1 Tim. iii. 16.) "*The likeness of men*," then, is totally different and distinct from "*the likeness of Aleim*," in which man was created; therefore the *bodily form* of man was not "*in the image*," or according to "*the likeness of Aleim*." That, then, which caused man to bear "the image" and the "likeness" of Aleim, was something totally different and distinct from the mere frame-work of earth; something totally different and distinct from that which constituted man as a נפש דירה. It is this

something which, by a figure which proves our inability to form any precise idea of its nature or essence, we call the *spiritual* part of man, the *spirit* of man. This *spiritual* part, this emanation from the *spiritual Jehovah Aleim*, was made to dwell in that structure of earth which is appropriately termed an "*earthen vessel*" (2 Cor. iv. 7.), an "*earthly house*" (v. 5.), "*a house of clay* whose foundation is in the dust" (Job iv. 19.); and which is also called "*the outward man*," as distinguished from "*the inward man*" (2 Cor. v. 16.) or the *spirit*. This *spirit* the Deity imparted to man when He formed man dust from the ground (וַיִּצַר); He *fashioned dust* into an *earthen vessel* after the manner of a *יצר*, or *potter*, when into the nostrils of the body which He had fashioned "*He breathed נשמת חיים*." How then shall we translate these words which thus express the emanation from the Godhead? We cannot express them by any other than figurative terms; for that which is *spiritual* is; in all languages, expressed by terms significant of *wind* or *breath*. The noun נשמת, in its literal import, merely denotes *breath*, (πνεῦμα, *wind, spirit, breath*, from πνέω, *spiro*; spiritus, *wind, breath, spirit*, from *spiro*; ψυχὴ from ψύχω *spiro*, רוח *wind, spirit, breath*;) and its application to denote *spirit* is figurative; that inconceivable something which we called *spirit* or *immaterial essence*, being figuratively denoted by a familiar term expressive of *breath* or *wind*, as we have already shown. But, as has already been observed, this figurative employment of words expressive of *breath* and *wind* to express that which we denote *spirit*, has led to great confusion. Thus נשמת חיים (literally, *breath of living ones, or breath of lives or life*;) is, in the translation of the record, rendered *breath of life* (πνοὴ ζωῆς). But נפש, in its literal import, simply denotes *breath* (as has already been stated), and נפש חיה, in its literal import, signifies *living breath*. So that, if considered only with a reference to their literal import, the words נשמת חיים and נפש חיה will be found to be nearly synonymous. But as נפש has, as we have seen, several figurative applications; as the words נפש חיה are applied to beast, cattle, fowl, and creeping thing, as well as to man, and as the words נשמת חיים are applied to man only; so must the latter words be understood as bearing a figurative import. The act of the Deity by which He imparted to the "*earthen vessel*" of man this emanation from Himself, is figuratively expressed, "*וּפָח and He blew, puffed, breathed*," into the nostrils of man נשמת חיים: the literal import of the noun נשמת according strictly with the import of the verb thus applied to the Godhead, "*He breathed into his nostrils the breath of*

life," as the passage is rendered in the common translation ; but, as the words נשמת חיים, as here used, appear to denote that spiritual emanation from the Godhead which imparted to man "the image" and "the likeness of Aleim," they ought to be rendered by words less equivocal than "*breath of life*;" for the word *breath* is never used in our language to express what is termed *spirit*. The words *spirit of the living ones*, or of *lives*, *spirit of life*, or *living-spirit*, would be more expressive of the application of the Hebrew words נשמת חיים, and they would prevent that confusion which arises from the application of the word *breath* to denote *spirit*. "Aleim fashioned man dust from the ground (he fashioned a human frame from dust), and He inspired into his nostrils *spirit of lives* (*living spirit*), and man was in the condition of a *respirant animated creature*." The *living spirit*, the emanation from the Godhead, was put into an *animated earthen vessel*: the *life of the spirit* being independent of the connexion of *life* with the *body*, for, when that *body* is deprived of *its life*, "the dust shall return to the earth as it was, and the *spirit* unto God who gave it" (Eccl. xii. 7.).

It is worthy of remark in this place, that the noun feminine נשמה, which in *regimine* (i. e. in construction with a succeeding noun) becomes נשמת, although its literal import be *breath*, is restricted in its application, so as not to be used but with a reference to man or to the Deity. Thus, with a reference to man, it signifies, either *the breath*, according to its literal import (as Dan. x. 17.), or the *spiritual part* imparted to him by the Deity (Isa. lvii. 16. וְנִשְׁמַת אֲנִי עֲשִׂיתִי, "and the *spirits* which I made"). So כָּל נִשְׁמָה (literally, *all breath*), which occurs in Deut. xx. 16. Josh. x. 40. xi. 11. denotes "*all men*:" for the Israelites were commanded, when they took the cities of their enemies, not to suffer כָּל נִשְׁמָה to live (Deut. xx. 16.); and it is said that Joshua utterly destroyed כָּל נִשְׁמָה (Josh. x. 40.), he left not any of כָּל נִשְׁמָה undestroyed (xi. 11.): and this is explained, as Parkhurst remarks, in verse 14. to denote *all men*; for it is there said, "and all the spoil of these cities and the *cattle* the children of Israel took for a prey unto themselves; but *every man* they smote with the edge of the sword, until they had destroyed them, and they left not remaining כָּל נִשְׁמָה" (that is, they destroyed all נִשְׁמָה, i. e. *all men*. See also 1 Kings xv. 29.). נִשְׁמַת רֹחַ חַיִּים, Gen. vii. 22. "*the breath of the spirit of life*," (or, as it might with equal correctness be rendered, the *spirit* of the *breath of life*), "*seems*," as Parkhurst

observes, "to refer to Gen. ii. 7. and to be explanatory of כל אדם (every man) at the end of verse 21 ; the destruction of the inferior animals having been described in the former part of that verse." נשמת, as applied to the Deity, signifies *breath* (Isa. xxx. 33. spoken of the Deity in condescension to our limited ideas of His being), the *breath* or *inspiration* of the Deity (Job xxxii. 6.)

The Mosaic records inform us, then, that man, although in common with beast, cattle, fowl, and creeping thing, he had a body fashioned of dust from the ground, endued with vitality, and supported by respiration, had also, exclusively, a spiritual being which bore the "image" and "the likeness" of the spiritual Godhead.

The first record then proceeds :

"And Aleim blessed them ; and Aleim said unto them, Be ye fruitful, and multiply ye, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.

"And Aleim said, Behold, I have given you every herb seed-ing seed which (is) upon the face of all the earth, and every tree in the which (is) the fruit of a tree yielding seed, to you it shall be for food."

Man, then, was ordained to live on vegetable food.

"And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein (is) נפש חיה, (I have given) every green herb for food. And it was so."

No beast, fowl, or creeping thing, then, was carnivorous at this time.

"And Aleim saw every thing that He had made, and behold (it was) exceeding good. And evening was and morning was the sixth יום."

That order of things on earth, over which man was appointed to have dominion, was now completed. Changes had been wrought on the surface of the earth ; it had brought forth vegetables for the food of beast, fowl, creeping thing, and of man ; animals of the waters, of the earth, and of the air, had been made ; man had been created. The office of giving light on the earth was now administered by orbs of the heavens. The arrangement of the economy of the earth was now finished. The record therefore now says :

"And the heavens and the earth were finished, and all their host."

"The heavens and all their host" had been finished "in the

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beginning," when "Aleim created the heavens and the earth." They are merely introduced into the record under the fourth **יום**, as being then appointed to regulate the "light" of the earth. But this record conveys no information whatever respecting "the heavens and all their host," excepting as they give light on the earth; the record having, as we have repeatedly said, an exclusive reference to the earth. So that the statement that "the heavens and the earth were finished, or completed," is to be regarded as simply informing us that that arrangement of the economy of the earth, to which the record solely refers, was now finished; and that the orbs of the heavens, which, together with the earth, God had created "in the beginning," had now had their full office, *quoad* the earth, assigned to them: so that all that order of things on earth which was to be prepared for the dynasty of man was now finished.

"And on the seventh **יום** Aleim ended His work which He had made; and He rested on the seventh **יום** from all His work which He had made. And Aleim blessed the seventh **יום**, and sanctified it; because that in it He had rested from all His work which Aleim created to make."

Thus this record, which terminates at this place, enumerates seven divisions of time, each of which is called **יום**. As the record is silent as to the date and duration of each of the six preceding periods called **יום**, so is it silent as to the commencement and duration of the seventh **יום**: it merely mentions the seventh **יום**, without saying anything of its termination. It does not say of it, as it says of each of the preceding periods, "and evening was and morning was" the seventh **יום**; but having mentioned the "seventh **יום**," and having stated that God "blessed and sanctified it," the record ends.

Such, then, are the contents of the first Mosaic records. Repeatedly has it been observed in the preceding analysis of this record, that the record refers exclusively to the earth. But, referring solely as it does to our globe, how brief, how limited, how scanty is the information which it communicates respecting it. That "in the beginning" it was formed, as the heavens also were, by the Deity—that at one time it was desolate, void, and enveloped in darkness—that the darkness of its surface was dispelled—that an atmosphere was formed—that the waters which covered the surface of the globe were collected together so as to expose a dry surface—that vegetation took place—that the light of the earth was placed under the regulation of heavenly orbs—that living creatures of the waters, and fowl of the air, were produced—that beast of the earth, cattle, and creeping

thing, were created—that man, created in the image and according to the likeness of the spiritual Godhead, was formed, male and female—that man was appointed to have dominion over fish, fowl, and every living thing on the earth—that vegetable productions were allotted as the food of man and of beast—that there were six periods or divisions of time during which these several changes and productions occurred—that the succeeding, or seventh, period was “blessed” and “sanctified” by the Deity—this is all the information that the record presents us with.

What, then, can be more absurd than the attempts which have been made to reconcile the discoveries and the theories of astronomers and geologists with the record which we have just examined? What can be more prejudicial to the cause of religion than the conduct of those who, from a misapprehension of the purport of this record, from a mistaken zeal for the character of Moses as an authentic historian, either endeavor to check the inquiries of the natural philosopher, or oppose the inferences fairly deduced by him from discovery, and observation, and reason, because they apprehend that those inquiries and those inferences may establish views respecting the economy of the heavenly orbs, or respecting the early history of the earth, which are not exhibited in the record which we have reviewed? Do these persons suppose that they support the cause of religion by checking, or by stifling, the investigation of facts? Do they not see that, by this mistaken conduct, this erroneous zeal, they expose the Mosaic records to the taunts of the caviller, and that they drive philosophy into the gloom of scepticism? Their conduct is founded on a misapprehension of the scope and purport of these records. They are not the records of the history of the universe; they are not the records of the natural history of the earth. They are the records of Christianity. They refer exclusively to the earth; they refer to it as it concerned the race of Adam; they refer to the spiritual or religious history of man. But they do not contain the natural history of matter; they do not unfold the philosophy of nature. The truths of religion have been revealed to man; but no revelation has been made to man of the truths of philosophy or of nature; these he endeavors to discover by his own industry and research; his endeavors may, in many instances, be fruitless, but the investigation of the truths of nature cannot be prejudicial to the cause of religion. For the God of religion is also the God of nature—and He is the God of truth; and, if the mysteries of nature could be unfolded and explained, her truths would be

## 82 *Analysis of the First Mosaic Record.*

found to be in strict accordance with the truths of religion, and with the truth of the Deity.

Geologists have argued that there is evidence of the earth's having undergone sundry repeated changes as to the condition of its crust, or exterior covering, before the era of Adam. Let their evidence be dispassionately examined, and, if it be conclusive, let the facts which rest on it be admitted without hesitation. There is nothing in the Mosaic record which is at variance with such a conclusion. But, say the objectors, the record says nothing of the earth's having undergone such changes; the creation of Adam took place on the sixth day of creation; consequently, unless you can show that the several changes of which you speak took place, during the six days mentioned in the record, your conclusions must be false, or the record must be a false record. A perusal of the foregoing review of the record will have shown the fallacy of these objections. It will have shown, that the silence of the record on any subject connected with the natural history of the heavens or of the earth, affords no grounds for any inference respecting that history. The objection founded on the six periods spoken of in the record is equally groundless. For, in the first place, the record says nothing of the length of either of those periods called יום (and translated *day*). Well, then, says the objector, you would argue that each יום was a long period of time, say a thousand years, and you would prove that the earth existed six thousand years before the creation of Adam, and you would wish us to believe that the præ-adamite changes of which you speak, occurred during these six long periods. The objector is mistaken. It matters not, as far as the truth of the geologist's arguments is concerned, whether each יום was of long, or of short duration; whether it comprised a thousand years, or twenty-four of our present hours (and let it be remembered that the record says nothing of the length of either יום).<sup>1</sup> For, although the record specifies these several periods,

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<sup>1</sup> It is said in the second record (which will form the subject of a separate dissertation), where it is stated that the Deity created every plant of the field, "for Jehovah Aleim had not caused it to rain on the earth, and (there was) not a man to till the ground; and a mist went up from the earth, and watered the whole face of the ground." (Gen. ii. 5, 6.). Now, as it is stated in the prior record that every vegetable was produced on the third יום (i. 11, 12, 13.), and that the waters which covered the whole surface of the earth were gathered together so as to expose a surface of dry land on the same יום (9, 10.), it follows that, if that יום had been only equal to our present astronomical day of 24 hours, a few hours only could elapse between the retiring of the waters and the commencement of vegetation, so that as the

each of which it calls *ḏayim*, it says nothing of the date of the first *ḏayim*; it says nothing of the length of time that elapsed from the first creation of the earth to that first *ḏayim*; it says nothing of the state of the earth prior to that barren, empty, dark state of it which it mentions; it does not say at what date that state commenced; it says nothing of the length of time during which that state continued. So that the *præ-adamite* changes of which the geologists speak (and grant, for argument's sake, that they are fully proved to have taken place) may have taken place between "the beginning" and the time when the earth first became "desolate and void," and was covered everywhere with waters (which is the first deluge mentioned in the Mosaic records); or they may have taken place during the continuance of that dark and deluged state; or they may have occurred at sundry times from "the beginning" to the time of Adam. The truth of the evidence adduced by geologists to prove that the world existed several ages before the creation of Adam is, then, independent of any discussion as to the length of the six periods mentioned in the Mosaic record. The truth of the Mosaic record is also independent of any facts which may be considered conclusive in proving that several ages elapsed between the creation of the world and the creation of Adam.

[In the preceding analysis the record has been considered in its literal sense, without any regard to any spiritual import which it may possess. The consideration of its *esoteric* or spiritual import may form the subject of a separate dissertation, and there will then remain for examination the second record of the Pentateuch commencing at Gen. ii. 5, terminating at iii. 24.]

## BIBLICAL CRITICISM.

EVERY reader of the Bible must have observed the frequent recurrence of the number *forty* in the text, and this, too, in cases where no natural reason appears for preferring that number to another. Thus, at the flood, the rain fell on the earth

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earth would, in that case, be saturated with moisture, no rain or fog could be required to water the exposed surface for the purpose of aiding the process of vegetation.



forty days, and when the waters were abating, Noah opened the window of the ark after forty days; Moses was in the mount forty days without eating or drinking; Elijah travelled forty days from Beersheba to Mount Horeb; Jonah prophesied that Nineveh should be destroyed in forty days; our Saviour was tempted forty days in the wilderness, and appeared on earth forty days after the resurrection; the Israelites lived forty years in the wilderness; Ezekiel prophesies that Egypt should be desolated for forty years, &c.

Now, it is a curious fact, that the modern Arabs, Persians, and Turks, employ the word *forty* to express an indefinite number, in a manner analogous to the use of the terms a dozen or a score with us, in familiar conversation, but with still greater laxity. This peculiarity in the mode of speaking among the eastern nations has been noticed by several writers. Lebrun, after describing the ruins of Darius's palace at Persepolis, informs us that its modern name is *Chelminar*, which signifies "forty pillars," although the number of pillars standing is only 19. The name, he thinks, has been given to it at a time when there were no greater number existing than at present. Some travellers, he informs us, misled by the name, have supposed that there were 40 at first; but this is a gross error, as it is ascertained from the remains of pedestals, and other marks, that the original number was 206. This free use of the numerical term forty, he remarks, is common in Persia, as shown again in the modern palace of Ispahan, which has the same name of "forty pillars," though the number of pillars does not exactly correspond. (*Voyage*, Tom. I. p. 279. Amst. 1718.) Chardin describes Erivan as standing between two rivers, one of which has an *Armenian* name, which signifies *forty springs*. (*Abiégé de l'Hist. Générale de Voyages*, tom. 27, p. 195.)—There is a rivulet in the Troad, which has been the subject of much controversy, and has been described by Chevalier, Clarke, Dalloway, Foster, and others; it bears the Turkish name of *Kirke Jos*, or "forty springs," though it has only sixteen or eighteen. Mr. Alexander, in his *Travels*, newly published, mentions a Turkish town named *Girke Kalissa*, or "forty churches." (p. 276.) I am sure I have met with, in the course of my reading, eight or ten other instances of names of towns, rivers, or objects in the East, of which the term *forty* was a component part, though at this moment I cannot refer to the authors. I shall only observe, therefore, that as this mode of expression prevails among the Turks, we may be certain that it exists among the Arabs, from whom the Turks have borrowed

all their learning, as well as their religion. The story of Ali Baba and the *Forty Thieves* will immediately occur to the reader's memory, in which, though the details are accommodated to the number 40 (perhaps by the French translator), the result has no dependence on that arbitrary number, but would have been equally suitable with any other. It is remarked by some traveller, I think by Dr. Clarke, that the number 1001 is used by the Arabs with the same latitude; that a palace, for instance, is said to have 1001 doors or 1001 windows, when its doors or windows are very numerous, though they do not perhaps in reality exceed a hundred. Precision of ideas is, in fact, the characteristic of *occidental* understandings, and hyperbole and metaphor are so embodied with the forms of speech of the eastern nations, that they infect even their numerical statements.

The Turks I consider as the mere copyists of the Arabians; but if the latter, with the Persians and Armenians, employ this mode of expression, is it not probable that they have derived it from one common source in very ancient times? The Hebrew, it is well known, is a sister dialect of the Arabic; and from this circumstance, as well as from frequency of intercourse, the Jews and Arabs must have had many idioms and forms of speech in common. Is it not probable, then, that the terms alluded to may sometimes have the same value in the Hebrew Scriptures as among the modern Arabs, Turks, and Persians?

What led me to form this conjecture was a note attached in Stackhouse to the history of Elijah. The Scriptures state, that the prophet, in obedience to divine command, travelled *forty days and forty nights* from Beersheba to Mount Horeb, without tasting food on the journey. The addition of "forty nights" in the phrase, is merely the Hebrew mode of expressing complete natural days of 24 hours. In the *note*, which is taken from Patrick and Calmet, it is observed that there is a difficulty in conceiving how so much time could be spent on the journey, the distance being only about 150 miles—that is, at the most, six or eight days' travelling, instead of forty. I happened to read this when the idiomatic use of the number forty by the modern Arabs and Persians was fresh in my recollection, and it immediately occurred to me, that I had here a solution of the difficulty. We have but to suppose that the term sometimes denotes an indefinite number; and in this case the English word "many" might be very properly employed to express the sense. It was in this manner the idea I have thrown out occurred to me; and the conclusion to which it led was consider-

ably strengthened in my mind, when I reflected on the marked frequency with which the term *forty* is used in the Scriptures, and in cases where we can see no reason for the preference of that number to another. The number seven having a reference to the days in which the work of creation was completed, and to the days in the week, we easily discover why the seventh year and the forty-ninth year were celebrated with certain observances, and why "weeks of years" were typically employed by the prophet; but the number forty has no such circumstance in its favor. May we not ask, then, why the rain should fall on the earth exactly forty days at the flood, though the waters increased for 150 days? Nay, I put it to commentators to say, whether the rain which in Genesis, chap. 7. v. 12, is said to have fallen forty days, does not appear from chap. 8. v. 2, to have continued during the whole period of the increase, 150 days. In the same way I may ask why Noah should wait exactly forty days after the tops of the mountains were seen before he opened the window of the ark. Further, I may ask why Moses should remain exactly forty days on Sinai—why Elijah should spend forty days in travelling to the same mountain, when six or eight would have sufficed—and why Jonah, contrary to the usual practice of the prophets, should fix so precise and short a period for the accomplishment of the destruction of Nineveh. In these, and probably in other cases, I submit whether some difficulties would not be removed if we were to consider the term *forty* as equivalent to the English word "many."

\*In making these remarks, nothing is farther from my thoughts than to do any thing to weaken or impair the authority of the Scriptures. I have no doubt that the term *forty* is used in cases where it is to be literally construed; but we know that light has been thrown on the text of the bible in a thousand instances from the examination of oriental customs and oriental idioms, and that in fact great additions have been made from this source to the evidence we possess of the genuineness of the inspired volume. I am not a theologian, nor learned in biblical criticism, and do not therefore speak with confidence; I merely throw out hints and suggestions, which I submit with all due humility to the judgment of those who are better informed.

M.

Edinburg, July 1827.

## NOTICE OF

*“Researches on the Tenets and Doctrines of the Jeynes and Boodhists,” &c. By LIEUT. COL. WILLIAM FRANCKLIN, East India Company’s service. (London: 4to. 1827.)*

IN the title-page of this handsome volume Col. FRANCKLIN describes himself as author of a “Tour to Persia”—“The History of Shah Aulum”—and “An Essay on the Site of Ancient Palibothra;” but he has modestly omitted any mention of the other works which have long since established his reputation as a meritorious writer on different subjects; for his “Memoirs of George Thomas” offer us the authentic history of a most extraordinary adventurer: we are entertained by his translated romance of “Camarupa;” and instructed on a topic that has interested such a multitude of classical readers, by his “Observations on the Plain of Troy.” In the volume before us (which our author has had the honor of dedicating by permission to His Majesty), a laudable effort is made to extend that knowledge of Indian mythology for which we are chiefly indebted to Sir William Jones, Wilford, Colebrooke, Buchanan, Mahoney, Dubois, Maurice, and Faber, by particular researches into the tenets and institutions of the Jeynes and Boodhists, who, according to a conjecture of Col. F., may be regarded as descendants of the ancient Brachmanes. “The image which represents Bood’h is called in the Birman dominions Guadma or Goutama, the Semono-Cuddom of the Jeynes; and this image we find the primary object of worship in all the countries situated between Bengal and China, and extending to the country of Japan and the Aleutian isles. But the sectaries of Bood’h contend, I think with justice, for priority of establishment over the system of modern Braminism; and even at the present day hold a balance with them in point of numbers, though the Brahmins possess the spiritual authority. (p. 8.) Sir W. Jones regarded Bood’h as the same with the Chinese and Japanese Fo; and he might also be the Gothic Woden, “whose religion, it is well known, once obtained in our beloved Britain.” (p. 8.) The second chapter is devoted to the history of serpent-worship, which our ingenious author regards as of the highest antiquity, indeed of antediluvian origin, and pervading not only the Asiatic world, but ultimately the greater part of ancient

Europe. The details of this interesting subject are arranged in the following order: Chaldea, the Holy Scriptures, Egyptians, Persians, Grecians, Romans, Goths and Germans, Hindoos, Mexicans, and Peruvians. In the course of these details Col. Francklin remarks, as a singular circumstance, that an eminent traveller (Robert Wilson, Esq. M.D., to whom on other occasions he acknowledges his obligations) "has noticed a sculptured representation in stone of Adam and Eve in the garden of Eden, with the serpent writhing round the tree. It is to be seen at the ancient temple of *Ipsambul*, in Nubia, and is placed in the south-west angle of a chamber in the great cave at that place; and, in my opinion, most completely corroborates the statement of that event as delivered to us in holy writ." (p. 28.)

The third chapter treats of the cavern and rock temples, colossal figures, and high mountains of the Jeynes and Boodhists in various parts of Asia and Africa. It is generally believed among eastern nations (as we learn from p. 63.) that the more noble structures of the antediluvian world were not destroyed; but have resisted the course of time, and the injuries of climate, and the violence of the deluge. Among those splendid remains of antediluvian art, our author is inclined to reckon the sculptured caves at Canara and Salsette; the excavated temples at Ellora in Dekhan; the grottos at Thebes in Upper Egypt, and the excavated chambers at Persepolis or Istakhar. From Captain Fell's account of the extraordinary temples at Bhilsa, Col. F. extracts an interesting notice of some ancient sculptures. "But above all," says he, "the most singular is one bearing a manifest allusion to the universal deluge. A boat is seen, the prow of which is a lion's head, and the stern has the expanded tail of a fish, over which is wound a cable. The boat is surmounted by a square canopy of carved work, supported by two pillars: within the canopy are seated two figures, one holding an umbrella, the other a chowrie; and at the stern is a third figure steering the boat. The vessel is in an open sea, in the midst of a tempest; near it are seen figures struggling in the water, and endeavoring, by seizing large piles and other things, to save themselves from sinking: one in particular, on the point of drowning, is making an expiring effort to ascend the side of the vessel; and the features of the whole group sufficiently pourtray their melancholy situation." Of this curious sculpture a plate is given, p. 84, and (opposite to p. 91.) another remarkable monument is represented in a drawing on stone, from Capt. Neufville's sketch; an ancient slab of marble built into the

wall of a modern Jeyne temple at Siroohi. But we must direct the particular attention of our readers to the fine lithographic view of some Jeyne temples at Parus Nauth mountains, made by Baynes, from a beautiful drawing by Sir Charles Doyley, Bart. This view exhibits sixteen or seventeen of the twenty small temples situate on the craggy summits of different mountains that constitute the *Asmeed Sikur*, or "Peak of Bliss;" those temples in shape bear some resemblance to an extinguisher: the figure of Parus Nauth is in a temple below; but another, a large and flat-roofed edifice, contains several representations of the Deity, with the constant attributes of Parus Nauth and the Jeyne religion: viz. the crowned serpent and cross-legged figure of Jeyne Ishura, or the preserver and guardian of mankind. (p. 99.) Respecting the similarity or identity of some Indian and Egyptian idols, our author adds to the testimonies already given by many most credible witnesses, the evidence of his friend Colonel John Ludlow, of the Bengal establishment, who, in 1801, accompanied General Baird's army on the expedition to Egypt, where, having visited the temples of Luxor, Thebes, and more particularly that of Tentyra or Dendera, he perceived the Hindoo sepoys of the Indian army performing *poojah* or worship to the stone idols in which those Indians recognised their own divinities, Vishnu, Siva, Bhavane, and others; expressing at the same time, "great indignation towards the Egyptians for not paying more respect to, what they termed, their own gods." (p. 124.) The impiety of killing or giving pain to any animal is an essential rule of faith among the Jeyns. The Boodhists are said not to believe in a first cause; they consider matter as eternal; they suppose that some great deity always exists, who has acquired his exaltation by superior merit; but they do not regard him as governor of the world. "To the present grand period of time they assign no less than five deities, four of whom have already appeared, including Goutama or Guadma, the Boodh of the Brahmins, whose exaltation continues five thousand years; after the expiration of that period, another saint or holy person will obtain the ascendancy and be deified." (p. 143.) The Jeynes and Boodhists, although they differ in opinions regarding the priesthood, appear to worship the same image; and Jener, Jayna, and Samana, are all in fact names applicable to the worshippers of Boodh. The lowest state of existence, according to these, is in hell, the next in the form of brutes; both as states of punishment; the next is the probationary state of man; then various degrees of honor and happiness, which exalt to the state of demi-gods, or

rather deified mortals—a reward for merit; lastly, the ascent to divinity. But the happiness of their heaven is wholly sensual. Boodhists are forbidden to destroy animal life, (as are the Jeynes,) to commit theft, adultery, falsehood, and to indulge in spirituous liquors. “Among works of the highest merit they stupidly consider the feeding of a hungry infirm tiger with their own flesh to be the first.” (p. 164.) The Boodhaic priests worship daily in the temples; they offer flowers, incense, rice, betel-nut, and fruits; no blood ever contaminates a Boodhaic or Jeyne temple. Among the Jeynes, he who conquers all the evil qualities and possesses all the good, becomes the god *Jeyne Ishura*, incarnate in the form of their Gooroos or Tritunkars; and through this man-god alone can his Jeyne votaries obtain happiness; their sacred volume is written in the Sanscrit language, and called *Yogue* (the path or guide). Jeynes are found throughout India, but not “numerous, except in South Canara. It appears manifest, that what is in our days termed the Jeyne sect, was formerly the only religion known to the inhabitants of India; and generally speaking, it continued unaltered till the period of the Moslem invasion; at which time the present heterogeneous Brahminical system arose upon its ruins, and gradually continued to augment until the reign of Aurungzeeb, who, equally hostile to both religions, commenced a bloody persecution and massacres amongst them, overthrew their temples, and, in the end, almost annihilated every trace of the Jeyne faith that had for ages prevailed in Hindoostan.” (p. 205.)

Here our limits oblige us to close this volume, sincerely hoping that its ingenious author, for military services of above forty years, for wounds received in battle, and for his numerous literary productions, has obtained such a just and liberal remuneration as may enable him to enjoy “*otium cum dignitate*” in his native land.

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## “ ANECDOTES Of Eastern Bibliography.

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FROM the portfolio of a gentleman who had collected many anecdotes of rare works, both printed and manuscript, on various subjects and in different languages, but has relinquished his design of publishing them himself, I am permitted to select

such as may instruct or amuse the lovers of eastern literature. As it has for some time been in contemplation to print the text of *Tabri*, and a translation may be expected to follow, I give, as the first specimen of those anecdotes, a few remarks on that celebrated historian, which may prove useful to a future editor or translator. L. L.

1. Among various literary objects of which the accomplishment has long been desired by all who take an interest in oriental history and antiquities, we must reckon a translation of the *Tarikh Kebir*, or "Great Chronicle," (generally called the *Tarikh Tabri*), composed by Abu Jaafer Mohammed ben Jarir, who was born in the year of Christ 838, at Amol in Tabristan, from the name of which province he has been entitled *Tabri* or *Tabari*, the Arabic article *al* being sometimes prefixed. Here may be remarked the mistake made by a late ingenious writer, who, deceived through some resemblance in the names, describes our venerable historian as a native of *Tabriz*, not recollecting that a person born in this city is invariably styled *Tabrizi*; and that in the original orthography there is an essential difference (*Tabri*, طبري, and تبريزي). Although born in a province of Persia, he composed his great work in Arabic; but there is reason to believe that a perfect copy of it in this language cannot be found in Europe: we understand also that it has been sought without success, by the late Mr. Gladwin in India; more recently, by Sir William Ouseley in Persia and Turkey, and by other travellers in different countries or Asia. The learned Ockley, who styles *Tabari* "the Liv of the Arabians"—"the very parent of their history," says, "I formerly inquired of my predecessor, Dr. Luke, concerning him, who said he had never met with him in the East, and that he was to be despaired of in Arabic; Monsieur D'Herbelot says the same:" and Ockley congratulates himself on having discovered a fragment of the original Arabic amongst Archbishop Laud's manuscripts. (Hist. of the Saracens, Introd. xxxii.) But a more considerable fragment is preserved in the British Museum (Cotton. Mss. Vitell. A. iv.); this is comprised in a quarto volume, being the second of those four parts or sections that constitute the great *Tarikh*, or Chronicle of *Tabri*: and it would appear that it once belonged to the celebrated Erpenius, as we learn from an account of the Ms. given in the "Oriental Collections." (Vol. ii. p. 186.) For the loss of *Tabri*'s original work we are indemnified by the Persian translation, which was made by a learned *Vazir*, or minister, at the court of a Samanian prince in Khorasan; about the year of



Christ 963 ; so soon after the death of *Tabri* (in 922) that, it is possible, he and the Persian translator may have been contemporaries : we may therefore suppose, that if *Tabri* had written in Persian, his language would have been nearly the same as his translator's—it was, in fact, the language of Persia at that time ; and I am persuaded that if *Firdausi*, who flourished in the same century, had composed his *Sháh Náme*h, or “Book of Kings,” in prose, the style and phraseology would not have differed from those of the *Vazír* who translated *Tabri*, more than the language of any two contemporaries writing on the same subject. This leads me to notice a passage in Mr. Gladwin’s “Oriental Miscellany” (published at Calcutta, 1798), wherein that ingenious and laborious writer mentions the Persian translation made Anno Hegiræ 352, (corresponding to the year 963 of our era,) and adds, that “in the course of eight centuries,” the language of that translation having become rather obsolete, “Abou Abdallah Saleh Ben Mohammed was persuaded by Nourullah Khan, prince of Turan, to put it into modern Persian.” (p. 2.) Now the addition of eight hundred years to the date above mentioned (936) will bring us far into the eighteenth century ; whereas there are many copies of the Persian *Tabri* both in public and private collections transcribed in the seventeenth, others in the sixteenth century ; and the writer of this article has seen one magnificent copy dated in the fifteenth.

From the Chronicle of *Tabri* was extracted the *Tárikh Muslimin* (or History of the Mohammedans), by *Elmakín*, printed in Arabic at Leyden, and in a Latin translation (“*Historia Sacracenica*”), made by Erpenjus, printed also at Leyden, in 1625. But from the early portion of *Tabri*’s work a few short extracts only have appeared in any European language, although it comprehends a multiplicity of interesting anecdotes ; the history of Asia, or, as it may be said, of the world, from its creation to the author’s time. As the Persian translator made several important additions to the Arabic original, especially concerning the ancient fire-worshippers, M. D’Herbelot, in his *Bibliothèque Orientale* (art. *Thabari*), pronounces that version “*beaucoup plus curieuse que le texte Arabe*.” Hence Gibbon regretted, that amidst our meagre relations, \* M. D’Herbelot had not found and used a Persian translation of *Tabari*, enriched, as he says, with many extracts, from the native historians of the *Ghebers* or *Magi*. (Rom. Empire, ch. li. note 33.) For the information of those who may undertake to translate *Tabri*’s Chronicle from the Persian, I shall here observe, that a pre-

face or introduction, containing some curious and useful matter, occurs in one, and in one alone, of several copies which have passed through my hands. I do not, however, assert that this valuable copy should be regarded as unique. The introduction to which I have alluded must be the composition of some ingenious person later by one century at least than the translator of Tabii, since we find (in the third page) a reference to the *Tarikh* or Chronicle of *Bihakké*, which may be dated in 455 of the Mohammedan era, corresponding to the year 1063 of Christ.

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## ON THE CHREMONIDIAN WAR.

By B. G. NIEBUHR.

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**ATHENÆUS** (vi. p. 256. f.) relates, on the authority of Hegesander, that the demagogues at Athens pretended during the Chremonidian war (κατὰ τὸν Χρεμωνίδειον πόλεμον), that the Athenians alone knew the way which could lead men to heaven.

Nobody, as far as I know, has yet explained, what war this was. Casaubonus confessed, that he knew nothing of it; and he desired those, who were conversant with the history of Athens, to make it out. The last editor of *Athenæus* acknowledges, that Dalechamp, who conceived it to refer to Chremon, one of the thirty tyrants, or to the Messenian guide of the same name, made a very unlucky conjecture: it is difficult to guess, what can be meant by the supposed emendation *Ὁρχομενίδιον* instead of *Χρεμωνίδιον*.

By accident I have found the solution of this riddle, so that there cannot remain the least shadow of doubt about it.

Those, who have read the Anthology of Johannes Stobæus, know Teles: as a moral writer and philosopher he was the model of Plutarch, as every body will acknowledge: his numerous fragments have preserved us many very interesting traits of the life of the Athenians in the latter times. He wrote, as will result from the following treatise, about Ol. 133, and it deserves moreover on this account to be noticed; he is the last Attic writer: we possess but a few insignificant fragments of the last comic poets of this time: besides, it is worth while to attend to the changes which the language had undergone in the course of eighty years. In prose, nothing from this period remains but the *Catasterisms*, the second book of the *Œconom.*, &c.; and in such a case writings become interesting, which otherwise would be looked on with indifference.

This Teles fancied that he was doing a very humane action in proving that exile was no misfortune. For at that time every one at Athens, and in most of the Greek cities, who would not humble himself before the phourarchs of Antigonos, or the tyrants whom he had appointed, was threatened at least with banishment: the free-minded, as well as the servile, were forced to resign themselves to their fate. Greece, as Demosthenes had known it, did not exist any more, and even an honest sober man might now think, and say, what once would have been considered as the shocking sophistry of a very debased mind. An Athenian might enjoy more liberty at Alexandria than in his own country under a Macedonian general. He had withdrawn from the heart-rending sight of a degraded country, and the contemptibility of his unfortunate fellow-citizens: but if he believed the philosopher, and persuaded himself that a tender attachment to his country showed weakness of mind, because words could hardly explain what distance has in common with the happiness or unhappiness of men (*ἔργῳ μείζον ἢ λόγῳ*), then he had merely succeeded in destroying a feeling in his bosom which could only be productive of a noble grief.

The poor Greeks in those times of deep misery appear more contemptible than they in fact were, just because they were unfortunate; for what virtue, what greatness of mind could have shown itself under Antigonos Gonatas, and his tools, without endangering the man who showed it? Every humane heart will lament the decline of Greece, just as it must beat high for them in the brilliant days of their ancestors.

In that treatise (Stobæus xl. *περὶ ξένης*, 8.) Teles mentions several Greeks of his time, whose lot had become more brilliant, after they had left their country:—Lycinus, who had been phourarch at Athens in the service of Antigonos; Hippomedon the Lacedæmonian, the governor of Ptolomæus on the coast of Thracia: and he adds, *Χρεμωνίδης καὶ Γλαύκων οἱ Ἀθηναῖοι, οὐ πάρεδροι καὶ σύμβουλοι; ἵνα μὴ τὰ παλαιὰ σοι λέγω, ἀλλὰ τὰ καθ' ἡμᾶς. Καὶ τὸ τελευταῖον οὐκ ἐπὶ στόλῳ τηλικούτου ἐξαπεστάλη, καὶ χρημάτων τοσούτων, πιστευόμενος καὶ τὴν ἔξουσίαν ἔχων ὥς βούλοιο χρῆσθαι.* (In the Gaisford edit. the colon is put after *πιστευόμενος*, evidently contrary to grammatical rules, as *πιστευόμενος* cannot be construed with a genitive.)

Here we have an Athenian Chremnides, who, just as the king of Alexandria gave him the command of a fleet, could also be in his own mother town the main-spring of a war, so as to give his name to it, as history still speaks of the war of Archidamas. And in Polyærus, who has preserved a number of important notices from the time of the Epigoni, and the period described by Phylarchus, we meet with a Chremonides, commander of the Egyptian fleet in the vicinity of Ephesus. (Polyæn. v. 13.)

On this coast the Rhodian fleet under the nauarch Agathostratus was at anchor. Chremonides, the admiral of Ptolomæus, presented

himself in battle array. The Rhodian commander manœuvred in such a way that he seemed to decline battle; and when Chremonides, deceived by the appearance, in contempt of his timid adversary, had returned with shouts of victory to his station, the former repeated what Lysander had done with decisive success; he veered round, and attacked the vessels, the crews of which had gone on shore, and dispersed themselves.

It results from the comparison of the two passages, that the time when Chremonides commanded the Alexandrian fleet must have been either during the war of Philadelphus against Antiochus Soter and Theos, or during that of Evergetes against Seleucus Callinicus. I have long, though vainly endeavored to find the precise moment between the two; but a few data very often render material assistance.

I know of no other passage, which bears testimony to a war of the Rhodians against the Ptolomæans, than that of Polyænus. As an indirect argument might be considered, that the Rhodians got Stratonicea from the Seleucidæ in reward for their great services. These services could only have been rendered in a war against Egypt; and they must have been great, as the reward was brilliant also. (Polyb. xxxi. 7. *Στρατονίκειαν ἐλάβομεν ἐν μεγάλῃ χάριτι παρ' Ἀντιόχου καὶ Σελεύκου.*)

The text says, Antiochus and Seleucus; I supposed it was Antiochus the son of Seleucus, therefore Soter; for Antiochus and Seleucus could scarcely be meant as colleagues. Hierax and Callinicus might be understood: no fraternal discord is so much known, that of the Theban brothers excepted. But it might be said, that the history of this period is so mutilated, that even the doubtful testimony of Justinus, xxvii. 2, should be accepted, who asserts, that Antiochus, before he went to war against his brother, was recognised as his governor in Asia Minor, and thus the cession of Stratonicea might have happened during that time; since Evergetes was the common enemy of both, and the circumstance of the younger brother being mentioned first, might be explained by saying, that his portion of the empire was chiefly concerned, and that the elder brother only sanctioned the cession. But the improbability, that the founder of a city should have parted with his own work, that the second after Alexander, when the kings of the divided states still considered themselves as Macedonians, should have given up a town, a Macedonian colony, to a Greek republic, and that Stratonicea founded after Olymp. 124, if it had fallen Olymp. 129, already under the power of a republic, which in the government of its subjects chiefly consulted its own interests, could hardly have become a flourishing town: all this rendered my conjecture very doubtful. Lastly, it seems decisive, that the Rhodians made war against Alexandria in the time of Evergetes. It is farther mentioned, that the Lacedæmonian Hippome-

don was governor of the Thracian maritime towns in the name of king Ptolomæus. For the coast of Thrace between the Nestus and the Hellespont was a conquest of Evergetes over Callinicus. Neither Theocritus, nor the Adulitic monument, mention Thrace as belonging to Philadelphus, the latter calls it explicitly a conquest of his successor, made in the beginning of the war, probably before the end of Ol. 133.

On the strength of this, I believe as certain, that Chremonides was sent during this war with the fleet to Ægia; and that the expression of Justinus, who says, that the maritime towns declared in favor of Callinicus after the destruction of his fleet, and saved the Syrian monarchy, cannot be understood of the towns of the main land, which were weak, or subject to Egypt, but of the Rhodians, and the free islands, Chios and Lesbos, which history afterwards shows to be in alliance with them, as that Rhodes was the head of the alliance. The money, with which Chremonides was entrusted, was intended for subsidies, and secret expenses in these cities.

The Greeks then might easily have called the war between Egypt and Syria, as it was carried on in the Ægean sea by the fleet under the command of Chremonides, the Chremonidian war: but Athenæus clearly shows, that the Athenians were concerned in the Chremonidian war, of which he speaks. Yet Athens, weakened in the extreme, had no share in these events. So reduced was Athens, that Antigonus had withdrawn ten years ago the garrison from the city, and restored it to liberty: but the Piræus and Munychia remained in the power of the Macedonian garrison, the commanders of which only after the death of Antigonus, when every thing altered for the worse in Macedonia, could by money be induced to withdraw altogether.

The last war of Athens against Macedonia was that which took place previously, in the time of Antigonus Gonatas, when Arcus of Sparta and Patroclus with the Alexandrian fleet, after some hesitation, came with an insufficient succor. The Athenians, who had been free for the last twenty years, carried on the war with great constancy, (*ἐν μακρότατον χρόνον*, Paus. Lac. p. 87. 6.) exhausting the last feeble resources of the impoverished and decayed state—famine at last forced them to surrender. Cf. Polyæn. iv. 6. 20. When this happened, is uncertain: Arcus governed 41 years, and fell therefore Ol. 127, 4, whence we may infer, that the town surrendered about this time. No other war than this can have been the Chremonidian war; and Chremonides, who in consequence of its failure was obliged to leave Athens, must not be considered as a mere feeble orator, but as the commander.

It cannot be considered as improbable, that Chremonides, who in the full vigor of his youth was at the head of the people, may have been five or six Olympiads after still active enough to

command the fleet of the king of Egypt. More than this time intervenes between the expedition of Pericles against the Peloponnesus, Ol. 81, 2, and his death; and that was not the beginning of his administration: he governed the state for forty years.

Glaucon, whom Teles mentions with Chremonides, might have been Glaucon the tyrant in the Piræus, whom Athenæus mentions, ii. p. 55, 6. For the Piræus might have held out a little longer with the assistance of the Alexandrian fleet, and he might have been called the tyrant of the Piræus who commanded on the last wreck of the state.

Hippomedon, no doubt, was also banished at that time. He returned soon after, and instigated the unfortunate Agis to his enterprises. When all the plans of the royal youth failed, the popularity of Hippomedon was strong enough to save his father, the Ephorus Agesilaus.

Lastly, if it was said that the Athenians alone knew the way which could lead men to heaven, a noble sense might be given to this: a crown, given by Corinth or Argos, was gold, and nothing more; but the crowns which Athens gave, and announced to the whole of Greece—*terrarum dominos evehebant ad deos*. But even the divine honors, which the poor Athenians decreed to their protectors, were of a higher value, than if they had been decreed by some other town.

## HOMER AND SHAKSPEARE.

IN an article of the *Foreign Quarterly Review* on the works of Hoffmann, written, we understand, by Sir Walter Scott, it is said, p. 63, that "Shakspeare had the boldness to intimate by two expressions of similar force, in what manner and with what tone supernatural beings would find utterance;" and Sir Walter quotes the passage,

"And the sheeted dead

Did squeak, and gibber in the Roman streets."

We beg to remind Sir Walter, that Homer has set Shakspeare the example of this boldness. When he describes Mercury leading off the souls of the suitors, he says, *Odyss. II. 5-10.*

ταὶ δὲ τῶν ζῶντων ἔσαντο

ὧς δ' ὅτε νυκταρίδης μυχρῶ ἀντροῦ θεοκρατοῖα

τῶν ζῶντων πορεύεται, ἐπεὶ καὶ τις ἀνδραπόνη

Ὀρμαθοῦ ἐκ πέτρης, ἀνὰ τ' ἀλλήλοισι ἔχονται

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Ὡς αἱ τετραγυῖαι ἄμ' ἦσαν ἤρχε δ' ἄρα σφιν  
 Ἑρμείας ἀκάκητα κατ' εὐρώεσσι κέλευθα.

Which Cowper translates thus :

“ He led them *gibb’ring* down into the shades.  
 As in some hollow rock the clustered bats  
 Drawn from the chink by force, in which they slept,  
 Take wing, and *squeaking* flutter all around ;  
 So after bounteous Mercury the ghosts  
 Troop’d downwards *gibb’ring* all the dreary way.”

It is evident, that Homer has carried the *boldness* much farther by the simile he introduces on the occasion. But he does not stop here ; the *squeaking* souls pass over the flood of the ocean—by the gates of the sun—and the *people of dreams* to the field where the “ εἰδωλα καμόντων” dwell.

S.

## BIBLICAL CRITICISMS.

On 2 Kings ii. 23, 24.—*ch.* vi. 18.—*ver.* 25.—*ver.* 33.—*ch.* xvi. 3.—*ch.* xxiv. 8.—*ch.* xviii. 27.—*Zech.* x. 3.

I BELIEVE that no age was ever more famous for sending missionaries to make proselytes to Christianity among the Pagans, and for circulating Bibles in many languages, than the present. We must give the benevolent subscribers all the praise justly due to them, for performing what they conceive to be an imperious duty—the communication of the truths contained in the sacred volume. But as there is not a single *contradiction*, or an *indelicate expression*, in the Hebrew, would it not be far more judicious to procure a better translation of objectionable passages, than to have sent forth the present version, which is but a literal translation of the Latin Vulgate of Jerome the monk, with all its errors : which, as has been frequently shown, are not to be found in the Hebrew text.

Of these errors and false translations, as they appear to my mind, I shall endeavor to produce a few instances :

2 Kings ii. 23. *Go up, thou bald-head ; go up, thou bald-head.* There is no pronoun of the second person, and the word גִּלְעָד *gileeah* reads *ascend*. Heb. *Ascend bald, ascend bald.*

24. *And cursed them in the name of the Lord.* Objectors have said, that “ this shows the petulance of the prophet.” If those who mocked the prophet were only *little children*, it was

highly improper in him to notice them, but altogether inexcusable in his persecuting thoughtless children. Remarks of this nature arise from the ignorance of the customs and usages of the ancient Hebrews.

It is proper to observe, that the words קטנים ונערים *vagnarim ketanim*, do not mean *little children*, as they are rendered in the translation. *Vagnarim* means *adult young men*, or those who were not elders among the people. See Gen. xiv. 24.—ch. xviii. 7. הנערים *hangnarim*, the *young men*. The word קטנים *ketanim* undoubtedly means *little*, or the least; but it is here applied to those men who were of *little account* among them, or of the very lowest order of the people, who treated the prophet contemptuously; and not *little children*, who could not be accountable.

From this it will appear that the children, the prophet is said to curse *in the name of the Lord*, were not little children, but adults. The word וקללם *vakalleem* is rendered, *he cursed them*. But this cursing *in the name of the Lord*, was not that kind of common cursing, or swearing, which is the result of passion, or bad habit. Here again objectors are lost respecting the true and obvious meaning of this passage. These writers should have acquainted themselves with the laws, and the religious practices of the Hebrews; they would then have known that every one who was separated from the congregation for immoral practices, was accounted *cursed* or *vile*; and this was cursing *in the name of the Lord*, separating them from the people, and not permitting them to enter into the synagogue. But by turning to Josh. ix. 23. 27. it will be seen what this kind of cursing *in the name of the Lord* signified; for there we find that the Gibeonites were cursed by Joshua, because they deceived the Israelites. The nature of this cursing is there explained to be, the reducing them to a state of servitude, to render certain services by bodily labor in things appertaining to the temple, for a longer or shorter time, agreeably to the nature of the offence. Hence we see that this is the true and obvious meaning of the passage, as there can be no other; for if the prophet had cursed them in the manner we have been told by objectors, he would not have cursed them *in the name of the Lord*, but in his *own name*. See also 1 Sam. iii. 13, where this word is thus translated, מקללים *had made themselves vile*.

It may be necessary to inquire into the nature of the crime committed by these people, which is said to be קרת עלה קרת, *gnealeeh keereech*, *gnealeeh keereech*, and which in the transla-



tion is rendered, *go up, thou bald-head; go up, thou bald-head*: alluding to the circumstance of Elijah's ascent. These were a sect of professors among the Jews who did not believe in a future state, and treated with ridicule whatever was declared concerning a life after the death of this elementary body; like some in our day, such as love darkness (sensuality) *rather than light, because their deeds are evil*: thus the nature of their crime was despising and blaspheming divine things.

With regard to the epithet *bald-head*, it was commanded in the law that the priest should not have his head shaved, Lev. xxi. 5; and the prophets also wore a *rough garment*, Zech. xiii. 4. That there was a reason for this must be obvious; also from various parts of Scripture it appears that by the *hair of the head*, and *hairy garments*, were signified and understood *truth*, Zech. xiii. 4. *The prophet shall be ashamed, a man by reason of his vision, when he hath prophesied; and they shall not put on a rough garment to deceive.* And as the prophets of God by significant comparisons represented the state of the Jewish church, so in this instance the prophet Elisha, by having his *head bald*, signified to them that their priests preached to them such doctrine as suited their sensual appetites, and that there was not any genuine truth contained in their discourses. They had all the ancient fawns in the time of Elisha, which were established by the law of Moses, yet they put on a rough garment to deceive. In this significant style of representation, the Hebrew, which is the mother of the Eastern languages, abounds. In like manner by *head* in Hebrew idiom is often meant *intelligence*, and by *hair of the head*, intelligence and truth. Some traces of this mode of speech remain in all languages.

There is nothing extraordinary in wild beasts destroying people, it is agreeable to their nature; and therefore it is probable that two she-bears might tear forty-two of the people, for no animal is more ferocious than a bear bereaved of her whelps. It is not said that the bears *tore* them in consequence either of their defaming the prophet, or of his cursing them.

The first word which appears necessary to notice is **וַיִּרְאוּ** *vayireem*, which is rendered *looked on them*: but nothing can possibly be understood by the prophet *looking on them*: if he turned back to them, as the account states he did, he must necessarily *look on them*, unless he had shut his eyes: therefore we need not be told that when he turned back *he looked on them*; it is absurd. From which it must appear, that in rendering the word **וַיִּרְאוּ** *yireem*, the translators have not attended to the different modes of expressing the verb, according to idiom,

which alone could have enabled them to choose a word more consistent with common sense, and the genuine meaning of the prophet. In consequence of which, the word *looked* has been improperly chosen; for though the original comprehends external-sight,—as it is in all other languages, so it is in the Hebrew: the word means not only the external sight, but to see internally, or with the eye of the mind also; and hence it is rendered *advice, counsel, also consider, provide, regard, to respect, to reprove*, for their good, from *seeing internally*. 1 Chron. xxi. 12. *רִאָה* *advise thyself*.—Gen. xxii. 8. *he will provide*.—Deut. xxxiii. 21. *and he provided*.—Eccles. xi. 4. *and he that regardeth*. Thus it appears, not only from the sense of the passage, but from the different applications of the word, written with the same consonants and vowels as in the passage under consideration, that the word ought to have been rendered, *advised them*; i. e. to leave off such immoral practices.

The last word in this verse has also been injudiciously translated, for *יְלָאָדִים* *yelaadim* does not mean children who are so young as not to be accountable for their actions; in such case the prophet could not have condemned them for immoral conduct. The word means *young men, adults*, or those who had arrived at years of discretion, so as to know right from wrong. Gen. iv. 23. *וְיָלֵד* *veyeled, and a young man*.—1 Kings xii. 8. *But he forsook the counsel of the old men, and consulted with הַיְלָאָדִים* *hayelaadim, the young men*.—Ver. 10. *And the young men*. This part of Scripture will then read consistently with reason; it will show the humanity and goodness of the heart of the prophet, and it will perfectly agree with the obvious meaning of the same words in other parts of Scripture.

Heb. *Then he turned back and advised them, after he had reproached them in the name of Jehovah.*

Ch. vi. ver. 18. *And he smote them with blindness*. Thus we are to understand from this translation of the verse, that at the prayer of the prophet, the mighty army of the Syrians was smitten with literal blindness. But if the rational reader will consider the impossibility as well as the absurdity of the thing, for which there was no necessity, he will be convinced that there must have been an error made in the authorised translation of this passage. Agreeably to the authorised version, the reader finds that a mighty army, consisting of horse, chariots, and foot, was to grope its way in this blind state from one part of the land to another; but it certainly would have required another mighty army to have led the whole host of the king of Syria, perhaps not less than

half a million of blind men, to Samaria: therefore the impossibility of such a thing being done is obvious. Beside, the great absurdity of the thing will convince every rational man that the Syrian army was not smitten with blindness of the eyes. The prophet said, ver. 19. *Follow me, and I will bring you to the man whom ye seek.* Now can it for a moment be credited by any person having the use of reason, that a vast army of blind men would consent to be led into the heart of the country of an inveterate enemy, under an idle notion of securing the prophet? Certainly not. This of itself is conclusive evidence that no such thing ever took place.

The reader will remember, that the men composing this great army of the king of Syria were total strangers to the country, that the prophet was also a total stranger to the Syrians, and nothing was more natural than for him to offer to be their guide, and therefore he said to them, *Follow me, and I will bring you to the man whom ye seek.* But there was no possibility of their following him if they had been blind. They would, no doubt, think themselves perfectly secure in following so venerable a guide; because if it appeared that there was any deception on the part of the guide, they knew that he must die. I shall now show from the true translation of the Hebrew, that the Syrian army was not smitten with *blindness of the eyes*; and I shall confirm the New Translation from other parts of the Scripture where the same word occurs, which is improperly rendered *blindness*.

The word סנערים *saneerim* is rendered *blindness*, but it is only so rendered in this verse, and in Gen. xix. 11. I have shown that this word in Genesis does not mean external blindness; if the reader will turn to the note, it will be seen that it was not consistent with Divine goodness to punish children for the sin of their fathers, which must have been so according to the common version; for it is said that the people from every part of the city, both *small and great*, were smitten with blindness. There is, however, nothing said about their being restored to their sight, as in the passage under consideration: such a thing would no doubt have convinced the idolaters of Sodom, that the two messengers who came to Lot were men of God, and would have been the mean of abolishing idolatry, had it been true that such a multitude of people, both adults and children, had been smitten with blindness of the eyes.

The word that means blindness of the eyes, is עור *gnieer*. See 2 Kings xxv. 7. *and put out the eyes.* Lev. xix. 14.—Deut. xv. 7.—ch. xxviii. 29, &c. The clause truly reads, *And he smote them with ignorance.* So that the word סנערים *saneerim*, evi-

dently refers to a blind or ignorant state of the understanding, as will further appear from the examination of the following verse.

20. *And the Lord opened their eyes.* From this translation it would also appear, that the whole of the mighty host of the king of Aram was smitten with blindness of the eyes; but we shall find, in proof of what has been said concerning the impossibility, as well as the absurdity of the thing, that there has been an error made by the improper choice of a word in this clause.

The word עֵינַי *gneenee*, rendered *eyes*, has various modes of expression agreeably to the subject, and the obvious meaning of the sacred writer. It is applied to the affections of the mind; Prov. xxvi. 5. *conceit*.—Gen. xxviii. 8. *displeasure*.—1 Sam. xxix. 6. *favor*.—Ps. lxxiii. 16. *painful*.—Deut. xvi. 19. *understanding*.—Ps. xix. 8. *mind*. The clause reads, *Then Jehovah opened their understandings*: that is, they then knew that they had been deceived by their guide; but the army of Israel was at hand to save the prophet, who humanely recommended the king to set victuals before them, and to send them back to their king without injuring them.

25. *A cab of doves' dung.* Some commentators have rightly said, that doves' dung could not be eaten: for as it is divested of those principles planted by the Creator in all nutritive food, which stimulate by fermentation for the support of life, it must have remained as a dead, poisonous lump in the body, incapable of giving any support.

It is surprising that the translators should have taken the liberty of substituting the translation of another word, instead of the original word as it always has stood, and continues to stand in all the Hebrew Bibles in the world. Some writers have supposed that those who kept doves were in the habit of killing them, when they returned from the fields filled with grain, and that this grain not being digested was sold to the people. See Kimchi on the roots. Supposition proves nothing; and it is expressly said in the translations that it was *doves' dung*. Others have conjectured, that it should be translated, *entrails of doves*: but the original does not sanction any thing of this nature. Instead of the true meaning of the word חַר char, the Keri translators, or those who have pretended to give the sense without abiding by the obvious meaning of the word, have substituted the meaning of the word דָּב dab, and have rendered חַרְיוֹנִים *charyonim*, *doves' dung*. Therefore the reader will see that this cannot be the true translation, because the sense of another word is given which is not to be found in the original of this passage.

The word *חַרְיוֹנִים* *charyonim*, rendered *doves'-dung*, is a compound of *חַר* *char*, from *חָרַר* *charar*, to *parch, heat, burn*. Job xxx. 30.—Jer. xvii. 6.—Deut. xxviii. 22.—and *יוֹנִים* *yonim*, *doves*. The clause then truly reads—*And the fourth of a cab of parched doves*. That is, parched and dried up with heat and hunger.

33. *Behold, this evil is of the Lord.* This clause is evidently incorrect. Where is the mortal who would not tremble to declare, that *evil is of the Lord?* or, that *God is the author of evil?* Who so hardy as to say, though it is so said in the vulgar versions, but erroneously—*Is evil in the city, and the Lord hath not done it?* Amos iii. 6. Thus has this clause been translated, in conformity with other passages, where God is represented in the vulgar versions as being the author and the doer of evil; but which cannot be admitted by those who have just notions of his attributes and perfections.

This serious error arises from the wrong translation of *מֵעַתָּה* *meeath*, which is rendered by *of*, viz. *of the Lord*. It is a compound of *מֵ* *mem*, which is here explanatory, and should be translated *even*, and *עַתָּה* *eeth*, concerning or against, as in other passages. That is, as by the divine communication God had directed the prophet to make known the designs of the king, which were to promulgate his idolatry and to murder the prophet, the evil was committed against God. The clause reads truly—*Thus the evil is even against Jehovah*. The last clause confirms this reading, even in the common version; but when truly translated, it will read thus—*Why shall I wait yet before Jehovah?* Which shows that the prophet with the elders were waiting before God, to know his will concerning the end of the famine, which was communicated by Elisha in the following verse: *Hear ye the word of the Lord; To-morrow, about this time, shall a measure of fine flour be sold for a shekel.*

Chap. xvi. ver. 3. *And made his son to pass through the fire.* It has been supposed by some commentators, that the heathen kings burnt their sons; and the kings of Israel are here, in the common version, accused of burning their sons also. But the *בֵּית* *beth*, prefixed to the word *עֵשׂה* *eesh*, *fire*, is to be rendered *before*; viz. *before the fire*, after the manner of the true worshippers, who passed before the fire of the altar: they made their sons priests. For, as the priestly office was always considered equal or superior to the office of the king, so they appointed their sons to fill those dignified situations, and caused them to pass before the fire to offer the sacrifices at the altar of the idol. A reference to 2 Kings xxi. 6. 19. will show

that this statement is correct; and that neither the heathen kings nor the Jewish kings burnt their sons before their idols. Manasseh succeeded to the throne at the death of Hezekiah: and in the 6th verse of the 21st chapter it is said, *And he made his son pass through the fire*; we find, however, that his son was not burnt in the fire, for in the 18th verse his son Amon succeeded him. The following verse informs us, that *Amon was twenty and two years old when he began to reign*.

Again, it is said, ch. xvi. 3. that *Ahaz walked in the ways of the kings of Israel; yea, and made his son (Hezekiah) pass through the fire*. But the last verse of the chapter informs us, that Hezekiah, notwithstanding this being passed through the fire, succeeded to the throne at the death of Ahaz his father. From which it is evident, that this passing through the fire, as it is said in all the European translations, is a profound error, introduced by Jerome the monk; from which imperfect version all the European translations are made. See on ch. xxi. 6.

5. *And they besieged Ahaz*. But with this rendering, *by* *gnal* is omitted. Heb. *And they fortified before Ahaz*.

9. *The people of it captive*. Heb. *The people captive*.

10. *The workmanship thereof*. Heb. *The work thereof*.

13. *Upon the altar*. The words *ל' עשר לו* *esher lo*, are omitted: they read, *Which was concerning himself*. Heb. *Which was concerning himself, upon the altar*.

18. *And the covert*. Heb. *And the pavilion*.

*Turned he from the house of the Lord*. There is no authority for the word *from*, and *עבר* *heeseeb* means to *change*; in Hiphel, *to cause to change*. See 2 Kings xxiv. 17. Heb. *Thus he changed the house of Jehovah*.

*For the king of Assyria*. But he did not change the house of Jehovah for the king of Assyria; he changed it for himself, to make it like the one he had seen at Damascus. And thus by imitating the same order of idolatrous worship as at Damascus, he thought it the certain way of securing the friendship of this powerful ally. Heb. *Because of the presence of the king of Assyria*.

27. *That they may eat their own dung*. In this short clause, which consists of only five words when literally translated, there are six errors in the vulgar version. The word *לכל* *lekal* is translated, *that they may eat*: thus it is rendered as the third person plural; it is not the plural of the verb, it literally reads, *to consume*. The word *own* is obviously supplied; the *ל' על* *eth, on*, is omitted: *חוראחאם* *choraaham* does not mean *dung* in

any part of Scripture; and it is only so translated in another part, which was copied from this by the translators.

The army of the king of Assyria was now approaching to Jerusalem, when these ambassadors were sent to prepare the way, in order that they might surrender at discretion. The guards were in their secure places on the walls, where through the *holes* in the walls they could observe the enemy, and give such directions as were necessary for throwing the stones.

חוראחם *choraaham*, rendered *dung*, literally means *holes*, *caves*, or *secure places*. See 2 Kings xii. 9. *a hole*.—Isa. xi. 8.—Ezek. viii. 7.—Cant. v. 4.—1 Sam. xiv. 11. *the holes*.—Isa. xlii. 22.—Job xxx. 6. *caves*.—Zech. xiv. 12. *in their holes*. This is the radical meaning of the word; but as the translators thought that the word שנידהם *sheenaheem* meant *urine*, they concluded that *choraaham* signified *dung*. It was the custom to provide a sufficient quantity of eatables in their fortified cities for a long siege; therefore there was no necessity to use the indelicate expression. But as their fenced cities were built on elevated grounds, they were obliged to be supplied with water from the valleys without the cities: and therefore they were here threatened with being distressed for water by being shut up by the besieging army. Heb. *To eat in their holes*.

30. *The Lord will surely deliver us*. There is no authority for the word *surely*; חטשל *hatseel*, which is translated by *surely*, has quite a different meaning in every other part of Scripture where it occurs. It means primarily, a *defence*, Eccles. vii. 12; by way of *defence*, a *shadow*, 2 Kings xx. 9, 10, 11. It reads, *the defence*. The translators have erred, by supposing that the words יצילנו *yatsileenon*, and חטשל *hatseel*, are under the same root: whereas the first is under נצל *naatsal*, to *deliver*; the other under צלל *tsaalal*, *defence*. Heb. *Jehovah the defence will deliver us*.

32. *Hearken not to Hezekiah, when he persuadeth you*. This is incorrect: if the people had been persuaded by Hezekiah, they must necessarily have first hearkened to him, otherwise they could not be persuaded. The verb is future. יסית *yasith*, rendered by *persuadeth*, means to *entice*: see Deut. xiii. 6. Heb. *Hearken not to Hezekiah, for he will entice you*.

Chap. xxiv. ver. 8. *Jehoiachin was eighteen years old when he began to reign; and he reigned in Jerusalem three months*. But in the corresponding passage in 2 Chron. xxxvi. 9. it is said, *Jehoiachin was eight years old when he began to reign; and he reigned three months*.

Many commentators have declared these passages to be utterly irreconcilable, and in consequence have been driven to the old subterfuge of supposing that an error has been made by the transcriber. But had this been so, the Jews, who are so exceedingly careful of every letter, would soon have discovered it. Besides, had such a blunder been made in a few copies, it was not possible that such a notorious error should have been copied into all the Hebrew Bibles in the world. 'Objectors' also have said, "There is no possibility of proving that if Jehoiachin did not begin to reign till he was eighteen years old, that he could not begin to reign when he was eight years old. If the writer of the book of Kings be right, does it not follow that the writer of the book of Chronicles must be wrong?" I answer, No. All this appears, however, very plausible; but we shall find that objectors have in all ages since the dispersion of the Jews been totally ignorant concerning the circumstances, transactions, and things, which have taken place at different periods of the history, and have reasoned right on wrong premises.

Jehoiachim, the father of Jehoiachin, was taken captive by Nebuchadnezzar, bound in fetters, and carried to Babylon, his son Jehoiachin being only eight years old, who was left in Jerusalem to reign *nominally* under the king of Babylon. The narrative in Chronicles says, *He did evil in the sight of the Lord*; and because of his doing evil in the sight of the Lord, it is also said that Nebuchadnezzar, *when the year was expired*, sent and brought him also to Babylon. But it is not to be credited that at so early an age this child could do such flagrant evil in the sight of the Lord, as to cause this judgment to come on him and the nation. Now the writer of the book of Chronicles, who mentions things omitted by the writer of the book of Kings, introduces the minority of Jehoiachin, or *ten years*, till he was eighteen years old, when he began to reign alone, independent of the king of Babylon; but the writer of the book of Kings, who was always the historian concerning the actual and regular succession of the kings, records the time when Jehoiachin began to reign alone; viz. at eighteen years old, when he was capable of doing the evil mentioned, ch. xxiv. 9. *According to all that his father had done.*

Now when the king of Babel found that Jehoiachin had taken the government to himself, he sent his army, took Jehoiachin and his servants, princes and officers, ten thousand, and carried all Jerusalem captive to Babylon, with all the treasures of the temple, and the treasures of the king. This appears to



have been done with great dispatch by the king of Babel, even before Jehoiachin was fully prepared to oppose him; for the writer of Chronicles says, *It was done when the year was expired*: the Hebrew says, *לְתַשׁוּבוֹת הַשָּׁנָה lithshouboth hashaanah* i. e. *at the return of the year*. Now as he reigned only three months, independent of the king of Babylon, it must have been at the end of three months, on the commencement of the following year. So that both the sacred writers are correct; there is no contradiction in their statements.

Zech. x. ver. 3. *Mine anger was kindled against the shepherds, and I punished the goats*. The question has often been asked by objectors: "Why should the goats be punished; animals that could not offend, but acted according to the instinct of their nature; and the priests, who were the offenders, go unpunished?"

There had been no ground for an objection to this passage, if the translators had translated from the Hebrew text, and had understood the idiom and phraseology of the sacred language. The error arises from the improper translation of the word *הַעֲתוּדִים haagnattoudim*, which is rendered to signify goats. The translators have also in Gen. xxi. 10. 12. rendered it to signify *rams*: but it must be plain to the intelligent reader, that it cannot be applied as a *term*, or *name*, by which any species is distinguished. This word does not signify either *goats*, or *rams*; consequently it was never used by the sacred writer to signify either the one or the other. It is always used to mean the *chief* of that to which it is applied; and the particular class of being to which it is applied, is always signified in the passage, as in the above-mentioned verse, Gen. xxi. 10. *the rams which leaped upon the cattle*: literally meaning the *chief ones* of the flock. This word is truly translated in Isa. xiv. 9. *even all the chief ones of the earth*; it hath raised up from their thrones all the kings of the nations. The clause, according to the Hebrew text, reads thus—*Mine anger was kindled against the shepherds, and I visited the chief ones*. That is, those who were in the superior offices of the ministry; and by their licentious lives with the power they possessed, were the original cause of introducing idolatry; which allowed them to live in those sensualities forbidden in Scripture.

J. BELLAMY.

## CRITICAL REMARKS.

*On some Passages of Virgil's Georgics.*

SEMINA vidi equidem multos medicare serentes,  
 Et nitro prius et nigrâ perfundere amurcâ ;  
 Grandior ut fetus siliquis fallacibus esset :  
 Et, quamvis igni exiguo præperata maderent,  
 Vidi lecta, diu et multo spectata labore,  
 Degenerare tamen, ni vis humana quotannis  
 Maxima quæque manu legeret. V. 199.

These lines are thus translated by Mr. Dryden :  
 Some steep their seed, and some in cauldrons boil  
 With vigorous nitre and with lees of oil,  
 O'er gentle fires ; th' exuberant juice to drain,  
 And swell the flattering husks with fruitful grain.  
 Yet is not the success for years assured,  
 Though chosen is the seed and fully cured ;  
 Unless the peasant, with his annual pain,  
 Renews his choice, and culls the largest grain.

Dr. Hunter, of the University of St. Andrew's, has the following remarks on this passage in the Preface to his justly celebrated edition of Virgil.

" Hos versus ita interpunctos exhibet editio Heynii, qui de versu 196 hæc commentatus est : ' In aqua ad ignem modicum coqui, hoc est, humectari et molliri a nonnullis fabas terendas, ait, ut eo citius progerminent.' Neque aliter ceteri, quos quidem viderim, editores. Quo tamen commento nihil magis absurdum et ridiculum dici aut fingi potest. Ego enim spondere ausim, et quovis pignore contendere, fabas quæ igne maderint, i. e. coctura mollita fuerint, ut recte verba explicat Heynius, neque citius neque serius progerminare posse. Maderescere, madere, madidus, de mollibus a coctura præsertim

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<sup>1</sup> It is evident from the context, that Dr. Hunter understands by the words "mollibus a coctura," *beans softened by boiling* ; and yet I am well convinced that Gesner intended that they should signify, *beans softened by ripening*. They are taken from his commentary on this line of Columella :

" Dulcis erit (cucumis) riguoque madescit luteus arvo."

Lib. x. l. 398.

Immediately before the words quoted by Dr. Hunter we have this remark, *sub maturitatem fit lutei s. flavescens coloris*. And in a note on the preceding line of Columella, he explains the term *mollior* as applied to the cucumber by these words :—*Tum proprie vocantur pe-*

dici, ostendit Gesnerus in Thesauro. Vid. etiam ejusdem *Lexicon Rusticum*. Ita Columella: Brassica, cum sex foliorum erit, transferri debet, ita ut radix ejus, liquido fimo prius illita, et involuta tribus algæ tumiculis, pangatur: hæc enim res efficit ut *in-coctura celerius mutescat*, i. e. *mollescat*, ut recte interpretatur Gesnerus. Hæc qui reputaverit, ei satis constabit Servium solum veram horum verborum sententiam percepisse; nempe *ut modico igne festinata*, sive (ut alii legunt) *festinanter, coquerentur*: cui tamen, recte monenti, nemo adhuc auscultare dignatus est. Servii expositionem unice firmat hæc Palladii observatio: *Sanguine caponis Græci asserunt fabæ semina macerata herbis adversantibus non noceri, aqua pridie infusa, citius nasci: nitrata aqua respersa cocturam non habere difficilem*. Lib. xii. initio. Vid. etiam Col. ii. 10, 11. Hanc quam veram hujus loci sententiam esse dubitari nequit, lectori ob oculos ponit, et quasi manifestam reddit, recta verborum interpunctio:

Semina vidit equidem multos medicare serentes,

Et nitro prius et nigra perfundere amurca;

Grandior ut fetus siliquis fallacibus esset,

Et quamvis igni exiguo properata maderent.<sup>1</sup>

This emendation, which has been mentioned in terms of the highest commendation by the Edinburgh Reviewers,<sup>2</sup> and has

pones, a maturitate ita dioti. V. Rei Rusticæ Scriptores, vol. i. p. 770. Ed. Gesner. *Mollis* often signifies *ripe*, as *castaneæ molles*, Virg. b. i. On the signification of *coquo* and *coctura* we will make some remarks below.

<sup>1</sup> The meaning which Dr. Hunter attaches to the lines I suppose is this, that the object in preparing the seeds, by anointing them with nitrum and amurca, was to make them produce beans which should at the same time be larger than usual, and so tender, that they would soften by being boiled with even a gentle heat.

<sup>2</sup> The following are the remarks of the Edinburgh Reviewer on this passage: "A verbal critic may indeed be excused for being ignorant of the mysteries of agriculture; but it is scarcely possible to repress a smile, when Professor Heyné gravely informs us, that beans, which have been boiled till they are soft, will grow faster than any other. Dr. Hunter removes all this perplexity by taking away the point from the end of the third line, and putting a full stop at the end of the fourth. When this puzzling verse is connected in this way with the three preceding ones, the meaning turns out to be, simply, that beans are thought to require less boiling, if the seeds from which they were produced had been sprinkled with nitre before sowing. We look on this as a very happy and satisfactory explication of a passage, which Brunckius thought it necessary to interpolate, before he could make any sense of it whatever." Ed. Rev. No. V. p. 64.

excited the jealousy of the Quarterly Reviewers, who would give the merit of it to the celebrated Delille, was no doubt suggested by the following passage in Gesner's edition of Columella: *Priseis quidem rusticis, nec minus Virgilio, prius amurca vel nitro macerari eam, et ita seri placuit, lætior ut fetus siliquis fallacibus esset, Et quāvis igni exiguo properata maderent.* Yet, notwithstanding the great authorities<sup>1</sup> by which this alteration is sanctioned, I must still venture, pace tantorum virorum, to question whether the interpretation founded on the old reading involves all the absurdity with which it is charged. From many passages of the ancient writers on agriculture it is proved that they were in the practice, not indeed of *boiling their seeds in cauldrons* before they were sown (as our English translator most absurdly represents), but of *macerating them in tepid water*, or in a mixture of soda<sup>2</sup> and the lees of oil. Pliny says of a certain kind of pulse: *Ciceris natura est gigni cum salsilagine: ideo solum urit. Nec nisi madefactum pridie, seri debet.* H. N. lib. xviii. c. 32. Florentinus gives similar directions: *Περὶ ἐρεβίνθων.* Ἐὰν πρὸ μιᾶς ἡμέρας τῆς σπορᾶς ὕδατι χλιαρῷ βρεχῇς τοὺς ἐρεβίνθους, μείζονες φύονται. τινὲς δὲ περιεργότερον ποιοῦντες σὺν τοῖς κελύφοις αὐτοὺς ὁμοίως προβραχύντας μετὰ νίτρου σπείρουσι. Geoponicorum lib. ii. c. 36.

Here we have described the practice mentioned by Virgil agreeably to Heyne's interpretation, which Dr. Hunter treats with such ridicule. The German professor, it is true, uses the word *coquo* to signify the effect of the heat on the seeds; but we ought not to infer from this, that he understood, with our

<sup>1</sup> The authority, however, of this passage of Columella will not weigh much with those who are acquainted with the liberties used by the ancient writers on husbandry, in quoting from Virgil. Their alterations of the text would appear sometimes to proceed from carelessness, but more frequently from a view to adapt the quotation to their purpose as briefly as possible. The corruptions too, which have crept into the text of Servius, render his authority of less weight than it would otherwise have deserved, on a point which, like the present, is materially affected by the reading of one word. The following is Scaliger's opinion of Servius' commentary as it has been transmitted to us: *Cujus commentariorum tantum hodie cadaver habemus, monachorum barbarie et spurcitia contaminatum.*

<sup>2</sup> There has been much discussion among the learned regarding the nature of the ancient *nitrum*. The prevailing opinion is, that it was soda. See Matthiolus' Commentary on Dioscorides, lib. v. c. 89. The practice of sprinkling the seeds with soda seems to have been very ancient, as it is mentioned by Theophrastus, *De Plant. Caus.* lib. ii. c. 7.

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English poet, that the seeds were to be *boiled*,<sup>1</sup> but merely that they were to be softened by maceration in tepid water. He was no doubt aware that Virgil sometimes uses the word *coquo* when applied to a degree of heat far short of boiling or roasting. Thus he says respecting the effect of the heat of summer on the clods of earth,

glebasque jacentes

Pulverulenta *coquat*<sup>2</sup> maturis solibus æstas. G. i. 65.

And he applies the same word to the ripening of fruit :

Mitis in apricis *coquitur*<sup>3</sup> vindemia saxis. G. ii. 522.

Heyne would also know that the derivatives of *coquo*<sup>4</sup> are used by the medical writers for digestion, although they certainly did not suppose that the heat of the stomach was sufficiently strong to *boil* or *roast* the food.

That the seeds of pulse which have been macerated in tepid water *will not vegetate either sooner or later* is an assertion of Dr. Hunter's which I apprehend will not be confirmed by experiment. One thing I am certain of, that the ancients believed that the seeds of pulse when steeped in tepid water germinated and put forth roots ; and it is not uncommon to find the writers on dietics recommending the use of them for food in this state. For example, Galen says—(Περὶ φασήλων καὶ ὀχρῶν) Καὶ ταῦτα τὰ σπέρματα, καθάπερ καὶ τὴν τῆλιν ὕδατι προδιαβρέχοντες οἱ ἄνθρωποι μέχρι τοῦ φῦσαι ῥίζαν ἐσθίουσι, κ. τ. λ. Περὶ τρόφων δυναμ. B. α'. K. κτ'. In like manner Paulus Ægineta says, ὀχροὶ καὶ φασήλοι προβραχύντες, ὥστε καὶ ῥίζας φῦναι, κ. τ. λ. B. α'. K. οθ'. Now I can see no reason to doubt that seeds which, according to this account, have germinated and put forth roots, should vegetate when afterwards planted in the earth.

<sup>1</sup> The proper term in Latin for *roasted* is *elivus*.

<sup>2</sup> Thus Varro : Locus is melior quem non *coquit* sol. De R. R. iii. 14.

<sup>3</sup> In like manner Varro : Arboris sol et luna *coquunt*. De R. R. i. 7. Thus also Cicero : Poma ex arboribus, si eruda sunt, vi avelluntur ; si matura et *cocta*, decedunt. Cato Major, § 19 : and Pliny the Younger, Opimam messem serius tantum, sed non minus *percoquunt*, Epist. lib. v. c. 6.

<sup>4</sup> *Coctio, concoctio, coctura*.—The corresponding term in Greek is *πίψις*, a word of very extensive application. See Aristotle, Meteor. iv. 3 and 4. It is applied, he says, to all the effects of heat on natural substances :—to ripening (*πίπαισις*), to boiling (*βρασίς*), and to roasting (*ἐπτησις*). These operations, he says, are all of the same kind, but differ in degree. The term *coctio*, he adds, is applied to the fermentation of new wine ; to the formation of pus in abscesses ; and to animal secretions. The ripening of fruits is a kind of coctum, *πίπαισις δ' ἐστὶ πίψις τις*. For examples of the application of the term *πίψις* to digestion, see Galen passim. Oribasius uses it to express the change effected on the air by respiration ; Anatomica.

According to my views, the following may be given as a paraphrastic, translation of this passage: "I have seen many people medicate their seeds before sowing them, by first anointing them with soda and the lees of oil, in order that their husks, which are often otherwise nearly empty, may produce larger beans. And yet, even although their vegetation has been hastened by their being allowed to soften with a gentle heat," &c.

Libra die somnique pares cum fecerit horas,  
Et medium luci atque umbræ jam dividit orbem,  
Exercete viri tauros; serite hordea campis 210  
Usque sub extremum brumæ intractabilis imbræ.  
Nec non et lini segetem et Cerealis papaver  
Tempus humo tegere et jamdudum incumbere rastris;  
Dum sicca tellure licet, dum nubila pendent.  
Vere fabis satio: tum te quoque, medica, putres 215  
Accipiunt sulci, et milio venit annua cura;  
Candidus auratis aperit quam cornibus annum  
Taurus et adverso cedens Canis occidit astro.  
At si triticeam in messem robustaque farra  
Exercebis humum, solisque instabis aristis; 220  
Ante tibi Eoæ Atlantides abscondantur,  
Gnosiaque ardentis decedat stella Coronæ;  
Debita quam sulcis committas semina, quamque  
Invitæ properes anni spem credere terræ.  
Multi ante occasum Maiæ cœpere: sed illos 225  
Expectata seges vanis illusit aristis.  
Si vero viciamque seres, vilemque faselum,  
Nec Pelusiæ curam adspernabere lentis;  
Haud obscura cadens mittet tibi signa Bootes:  
Incipe et ad medias sententem extende pruinas, 230

G. i.

Though it is only about the meaning of the first seven lines that there is any dispute, I have brought into one view all Virgil's directions regarding the season of sowing, as the latter part of them will throw some light on the former. Taken together, they clearly indicate that the seed-time of the Romans extended from the autumn to the end of April. It may at first sight appear rather an incredible circumstance that seeds should be sown during the winter season; and yet the following passages in the Geoponics put it beyond doubt that this was the usage in certain climates: *Ἀπὸ ματοκάρου τοίνυν τισὶ δοκεῖ καλῶς ἔχειν σπείρειν διὰ πᾶν τὸν χειμῶνα ἐν τοῖς ψυχροτέροις*

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τόποις, μέχρις εἰδῶν Μαρτίων; καὶ μέχρι δὲ ἐαρινῆς ἰσημερίας, τοῦτο ἐστὶ, τῇ πρὸ ὀκτῶ καλανδῶν Ἀπριλλίων. Geop. lib. ii. c. 14.

The seed-time of the ancients, then, was naturally divided into the autumnal and the vernal, the former comprehending all the work done in the end of the year, and the latter the work allotted for spring. That the last of these verses from the line *At si triticeam*, &c. allude to the autumnal sowing, is sufficiently clear; and accordingly, I do not find that any of the commentators differ at all on this point.

That the setting of the Peliades, of the Northern Crown, and of Bootes, took place in autumn, may be collected from various passages of Pliny; consequently there can be no doubt that the sowing of wheat, spelt, vetches, fassels, and lentils,<sup>1</sup> was performed in the end of the year. The poet has also clearly pointed out, that beans, medick, and millet, were to be sown during the spring; but regarding the season of sowing barley, lint, and poppies, agreeably to Virgil's precepts, the opinions of commentators are much divided. Yet it appears to me quite clear that the time of the year pointed out by the 214th line can be no other than the end of winter or the beginning of spring. The poet in the same book clearly characterises the end of spring as being the rainy season of the year:

*cum ruit imbriferum ver.*

The season when "the earth is still dry, and the clouds of rain are impending," could therefore be no other than the confines of winter and spring. This seems to be the interpretation of this passage which is given by Servius; for he explains the 214th line by these words: *dum adhuc nondum pluit, sed jam est vicinum*. Now the spring is the season indicated by Pliny as the most proper for sowing lint and poppies:<sup>2</sup> *Vere, linum, et avenam, et papaver* &c. *ll. N. xviii. 56*. Columella also prefers the vernal sowing of poppies, *lib. xi. c. 3. § 15*. Having thus ascertained the season of sowing lint and poppies, there cannot, in my opinion, be any doubt regarding that of barley, since Virgil clearly intimates that both took place about the same time. The words *usque sub extremum imbrem brumæ*, can only mean "soon after the latest wintry

<sup>1</sup> Servius indeed seems to understand that lentils were to be sown in the vernal season; but the last line of the passage under consideration is so clearly at variance with this interpretation that I cannot but conclude that the text is corrupt.

<sup>2</sup> I shall not, however, attempt to conceal that Palladius and Columella make mention both of the autumnal and the vernal sowing of lint.

shower," the exact meaning of the preposition being pointed out by this line,

*Extremæ sub casum hiemis, jam vere sereno.* G. i. l. 340.

We must therefore refer to that brief period of dry weather which intervened between the wintry showers of snow and the vernal rains. This it is to be remarked is the season which Columella prefers for the sowing of barley: *Seritur* (hordeum distichon) *quam pinguiissimis, sed frigidis locis circa mensem Martium. Melius tamen respondit, si clementia hiemis permittit, cum seminatur circa idus Januarias,* lib. ii. c. 9.

I cannot but think, then, that it must have been through inadvertence that Pliny, alluding to the passage under consideration, says that Virgil directs the barley to be sown between the autumnal equinox and the autumnal solstice. His words are: *Virgilius triticum et far a Virgiliarum occasu seri jubet, hordeum inter æquinoctium autumni et brumam.* II. N. xviii. 36. Servius also takes *bruma*<sup>1</sup> in this place to signify the autumnal solstice; and yet, by a singular inconsistency, he seems, as formerly mentioned, to understand that lint and poppies were to be sown before the vernal rains, forgetting that Virgil himself directs them to be sown at the same time with barley. But, besides the considerations which I have already advanced to prove that barley, lint, and poppies, were sown in the beginning of the year, I would remark, that the other interpretation makes Virgil deliver his precepts for sowing in a most irregular manner, by first stating what was to be done in the end of the year, then proceeding to the work allotted for spring, and immediately afterwards returning to the autumnal work. But if the interpretation which I have suggested be adopted, it will be seen that the whole precepts about sowing are given in "a lucid order," worthy of our great poet. In the first place, after some general remarks on the importance of choosing the fit season for every kind of work, he directs the farmer to yoke his oxen to the plough<sup>2</sup> at the autumnal equinox, and prepare the land for receiving the seed. This is the prelude to his precepts about sowing. He then proceeds to intimate what work is to be done in the beginning of the year; namely, that barley is to be sown as soon as possible after the snows of winter, and that lint and poppies are to follow immediately after. Then in the

<sup>1</sup> Servius, however, states in another place that *bruma* sometimes signifies the season of winter. See note *Æn.* ii. l. 472.

<sup>2</sup> The expression *Exerce te tauros* most certainly is applied to ploughing, and not to harrowing. Servius' commentary is, *Ad aratra jungite.*



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course of the spring, beans, medick, and millets are to be sown. This concludes his directions for the vernal sowing. Lastly, he delivers his precepts about the autumnal sowing, and directs that wheat and spelt be sown in the early part of that season; and concludes by recommending that vetches, fasels and lentils, be sown between the end of November and the middle of winter.

Scilicet ante omnes furor est insignis equarum. 266

Continuoque avidis ubi subdita flamma medullis 271

Vere magis (quia vere calor redit ossibus) illæ

Ore omnes versæ ad zephyrum stant rupibus altis

Expectantque leves auras, et sæpe sine ullis

Conjugiis, vento gravidæ (miserabile dictu)

Saxa per et scopulos et depressas convalles

Diffugiunt: non Euro tuos, neque solis ad ortus,

In Boream Caurumque: aut unde nigerimus Austeri

Nascitur et pluvio contristat frigore cælum. 279

Georg. iii.

Mr. Dryden gives the following translation of these lines:

But far above the rest the furious mare

Barr'd from the male is frantic with despair.

When at the spring's approach their marrow burns

(For with the spring their genial warmth returns)

The mares to cliffs of rugged rocks repair,

And with wide nostrils snuff the western air:

When (wondrous to relate) the parent wind

Without the stallion propagates the kind.

Then fired with amorous rage they take their flight

Thro' plains, and mount the hill's unequal height;

Nor to the north, nor to the rising sun,

Nor southward to the rainy region run,

But boring to the west, and hovering there

With gaping mouth, they draw the prolific air.

I observe that Mr. Ring has followed the same interpretation of this passage, as if the mares, impregnated with the west wind, ran neither to the east, the north, or the south, but westward in the direction of the prolific breeze. Both translators indeed accord with the explanation given by the Dauphin editor in his note on this passage: Alii sic interpretantur: Non ad Eurum, sed ad Boream, &c.—Ego sic: Non ad Eurum, neque ad Boream, &c. Quia scriptorum maxima pars videtur hanc vim uni zephyro tribuere: ut et ipse Virgilius. Ore

omnes versæ in zephyrum, &c." Who "the greater number of authors" are to whom he alludes, I cannot pretend to know, but the following extract from Aristotle's History of Animals will show that one great authority at least is at variance with this interpretation: *λέγονται δὲ καὶ ἐξανημοῦσθαι περὶ τὸν καιρὸν τοῦτον. θέουσι δὲ οὔτε πρὸς ἑω, οὔτε πρὸς δυσμὰς, ἀλλὰ πρὸς ἀρκτον, ἢ νότον.* De Hist. An. lib. vi. c. 18.

There can be no doubt then, I think, that Virgil's meaning is, that after the mares have been impregnated by the west wind, they run off either to the north or to the south; and indeed this appears to me to be the only natural interpretation which his words admit.

E. ADAMS.

Banchory Ternan, August, 1827.

## BIBLIOGRAPHY.

DR. DIDOT in his late edition of "The Greek and Latin Classics" (vol. i. p. 176.) appearing to consider the existence of Paceus' edition of *Ignatius* as somewhat hypothetical, I beg leave to direct his attention to the short préface to a collation of that edition at the end of *Morel's Ignatius*, in 8vo, Paris, 1562. It begins thus: "Has B. Ignatii epistolas cum *primus* in lucem emisisset Græcas *Valentinus Paceus*, nostrisque hominibus valde desiderarentur, quod exemplarium copia non superesset, viri cum primis eruditi, ac pii, ut eas cûderent a me facile impetrarunt, qui tam piorum auctôrum quam hic est, editionem exoptem, ut nihil supra; itaque librum quam potui diligentissime relegi, et cum exemplaribus Latinis contuli." &c. &c. p. 147.

The Latin version of these epistles was published in the preceding year by the same printer, at Paris, 1561, together with two Latin epistles of *Martialis*, of which the following romantic account is given on the verso of p. 141. "Hæ duæ epistolæ his temporibus a Domino revelatæ sunt et repertæ in sacratio Basilicæ sancti Petri in urbe Lemovica, ubi hæctenus latuerant defossæ in arce saxeâ sub terra, quæ præ nimia vetustate vix legi potuerunt."

A. B.

## CAMBRIDGE PRIZE POEMS, FOR 1827.

## THE DRUIDS.

"PROUDLY in 'Mona's bay thy gallies ride,  
Bound o'er the wave, or stem the foaming tide ;  
Proudly on high thy crested eagles sail,  
Thy pictured banners float upon the gale,  
Thy conquering legions throng the echoing shore— 5  
Her doom is pass'd—and Mona is no more."

Thus sang the Druid bard on Kora's brow,  
While Cæsar's legions tread the vale below,  
On high he stood. Beneath, a frantic band  
Swept down the hills, and hover'd o'er the strand ; 10  
Each female form array'd in sad attire,  
Raised her bare arm, and shook the smouldering fire,  
Cursed the proud host, and on the rocky pier  
Scream'd to the winds, and bade the ocean hear:  
Then hurl'd the brand, and loose with streaming hair 15  
Rush'd headlong to the vale,—and perish'd there.

Ranged round their lord, Trevarthen's holy king,  
The Druids stand, a venerable ring :  
Their's is the form unbow'd ; the spirit brave,  
Reckless of wars, of seasons, and the grave : 20  
The tearless eye fix'd firm in proud despair,  
The lip scarce quivering to the stifled prayer,  
That asks with lifted hand and steadfast gaze,  
If thus the Gods reward their Mona's praise.

"Andate ! dost thou sleep ? 'twas Cæsar's spear 25  
Hurtled on high ! Belinus, wake and hear !—  
Why stay the wheels of Hesus ?—o'er the dead  
His coursers prance no more,—and Taranis is fled !"  
Fled, all are fled ! no more the sacred throng 30  
Winds through the trees, the cloistral woods along,  
Nor lengthen'd hymnings thrid the fazy glades,  
On lingering wings, and wander through the shades :  
And now sole remnant on the naked plains,  
Perchance some pile of rugged rock remains, 35  
A mystic circle, or a pendant stone,  
Where looks the way-worn traveller, and is gone.

<sup>1</sup> 1—28. The landing of Paulinus at Mona, and consequent devastation there. Tacit. Annal. xiv. 30.

<sup>2</sup> Andate, the Goddess of Victory : Belinus the Apollo. Hesus, the Mars ; Taranis, the Thunderer : of the Druids.

But yet the pensive soul delights to stray  
 From life's dull home, and steal us from to-day.  
 Parent of years! on whose unwearied pole  
 The mighty months, and sweeping seasons roll: 40  
 How sweet it is to track with searching eye  
 The deep abysses of thy gloomy sky  
 With living visions sown by sportive phantasy!  
 Where to the dreaming sight forgotten forms  
 Start from thy clouds, and darkle in thy storms: 45  
 —I halt, and listen to the breezy air:—  
 Thy dying voice, Caractacus, is there.—  
 A charm, a spirit lingers still behind,  
 Breathes from the ground, and whispers in the wind.  
 So from her son the Goddess turn'd away, 50  
 Fled his fond grasp, and melted into day:  
 Her dove-borne car to fair Cythera flies:  
 Or calmly sails, and lessens in the skies.  
 Still lingering perfumes hover in her train,  
 Prolong her stay, and make her speak again. 55  
 Then weep not, Mona! though thy silvan shade  
 Of tufted oaks in ruin bare be laid:  
 Weep not thine altars, courts, with grass o'ergrown,  
 The ivy mantling o'er the Druid's throne:  
 Though lightly tripping through the allies green 60  
 The antler'd hind and dappled fawn is seen:  
 And now, where mystic matins once were sung,  
 I hear the stock-dove brooding o'er her young,  
 Or shepherd's whistle from the darkling dell:  
 The woodman's axe, the curfew's sullen knell: 65  
 Weep not! for oh! 'tis sweeter through the hazo  
 Of living things on airy worlds to gaze:  
 To lift the veil, and view the distant scene—  
 The fairy theatre of what has been.  
 Thus hanging o'er the prow the sailor sees 70  
 His distant cot, his flowers and waving trees,  
 More sweetly pictured to his longing view,  
 In the green wave, than were the vision true.  
 And while the forms upon the mirror play,  
 Flash through the deep, and melt upon the spray, 75  
 He pores upon the scene, and dreams himself away.  
 Hark! 'twas the voice of harps that pour'd along—  
 The hollow vale the floating tide of song.  
 I see the glittering train in long array  
 Gleam through the shades, and snowy splendors play. 80

I see them now : with measured steps and slow  
 'Mid arching groves the white-robed sages go.  
 The oaken wreath with braided fillets drest,  
 The crescent beaming on the holy breast,  
 The silver hair which waves above the lyre  
 And shrouds the strings,—proclaim the Druid quire.  
 They halt, and all is hush'd :—no voices rude  
 To break the still, expectant calm intrude,  
 And listening thousands seem a solitude.

85

“Twine, twine the wreath : the milk-white victims bring !”  
 With lifted arm exclaims the Druid king.

91

“Lo ! lurking 'neath its parent shelter—lo !  
 Gleams with its buds of gold, the quivering mistletoe.”  
 Straight at the word he bares the knife of gold,  
 And spreads on high the sagum's broider'd fold :  
 — And while his fingers cull the bending spray,  
 In silent awe his eyes are turn'd away.—

95

The moon is softly sailing through the sky,  
 The stars look downward with a silent eye.  
 While hazy dews pour down a teeming flood,  
 And hang in filmy lustre o'er the wood,  
 Or on the grass, with glistening spangles strung,  
 Their silver lamps by fairy hands are hung.

100

“Awake !” ’twas Nature's voice : aloud she spake :  
 She calls her nightly priests : “Awake, awake !”—  
 Forth winds the Druid train : I see them now  
 Upon the heights that crown Talallyn's brow :  
 In bright relief their giant forms on high  
 Dilated rise, and stand against the sky :  
 Their shapeless altars rudely ranged around,  
 In zonelike circles skirt the holy ground ;  
 O'er the grey pines, where clustering lichens stray,  
 With amber sheen the glancing moonbeams play,  
 And gild the Runic rhyme that lurks between  
 The moss-grown stones, and holly's glossy green.—

105

110

115

No wreaths are theirs in mazy fretwork scroll'd,  
 For them no portals flame with burnish'd gold :  
 No swelling domes, no marble columns rise,  
 Nor pictured roofs to screen them from the skies :

<sup>1</sup> Henry. Hist. Brit. p. 172. “The hours for these services were at midnight.”

<sup>2</sup> Ibid. p. 175. “All their places of worship were in the open air, and generally on eminences, whence they had a full view of the hea-

Nor pendant tapers fling a misty ray, 120

Through cloistral aisles, and chase the night away.

—For them the vaulted firmament is spread,

And spangled courts and halls where Angels tread :

—For them, for them, the everlasting sky

Has hung its thousand lamps that never die : 125

And seas to them of cloudless light are given,

And all the mighty blazonry of heaven.

All hail, ye saintly band, whose souls aspire

With vows that burn, and feed a holier fire.

What though your hearths no spicy sweets exhale, 130

Nor scented incense loads the languid gale ;

Nor marble halls are yours, nor sculptured stone,

To lure the great Creator from his throne.

But oh ! 'tis yours the bright ascent to try

And soar serenely wafted to the sky : 135

To ope the gate, to tread the bright abode,

The gorgeous chambers of the living God.

'Tis morn again : now quit the steep to rove

Through oaken glades and pass along the grove.

This is the spot : above the tangling vine 140

Hangs o'er the rocks, and ivy ringlets twine.

'These are the shades, and this the sparry' cell

Where erst an aged Druid loved to dwell : •

Here ranged around his youthful hearers hung,

And drank eternal wisdom from his tongue. 145

The table now, the seats of living stone,

All, all are left deserted and alone.—

—They are not left ! again the holy seer,

Tunes his rapt lyre, and bids his votaries hear.

He sings “ of other worlds and happier isles, 150

Of longer days, and spring's eternal smiles,

Of sunny vales, and lands beyond the sea,

Where Romans never came ; but all are free :

No crystal hail congeals the balmy air,

No swords are forged, no arrows tainted there. 155

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venly bodies.” Morhof. Polyhist. tom. i. p. 129. Sacer illis cultus purissimus sub dio : nullum illis vel templum, vel idolum.

Holingshed, tom. i. p. 7. “ Druids (the author of the famous sect called Druids) was excellent not only in Philosophy and the Quadrivallies, but also in the true Theologic, whereby the service of the true God has been kept in purity : He did preach that the soule of man is immortal : that God is omnipotent, mercifull.”

<sup>1</sup> Mela iii. 2. Multa docent nobilissimos gentis in specu.

122 *Cambridge Prize Poems, for 1827.*

Oh ! happy, happy land, where Camber's strain  
Thrills through the shade, and Mador lives again.  
Where through the vale together Angels stray  
And in sweet converse wear the fleeting day."

" And is it then to die—to soar afar 160

Beyond the sweeping storm, and din of war ?

Is this to die—to find a blissful home

Unravaged still, unenvied yet by Rome ?

—Then seize the spear, and mount the scythed wheel, 165

Lash the proud steed, and whirl the flaming steel :

Sweep through the thickest host : and scorn to fly :

Arise ! arise ! for this it is to die."

Thus 'neath his vaulted cave the Druid sire

Lit the rapt soul, and fed the martial fire :

And oft of worlds ' in silver æther hung, 170

— Of blissful worlds, the ravish'd Poet sung :

Or told of weeping stars—the Pleiad quire—

Of huge Orion and his belt of fire :

Of rushing winds he sang, the swelling tide,

The lightning's bed, and clouds where thunders ride ; 175

The driving hail, the mountain's furrow'd brow

Where sleeps in soft repose the pillow'd snow ;

And all the plants that deck the vernal glade,

Blush in the sun, or twinkle in the shade.

—"Tis heard no more ! and on the vacant stone 180

I gaze, and listen to the wind's wild moan :

While through the cave in wheeling eddies fly

The yellow leaves, and plaintive echoes sigh.

How sad and lonely is the gloom that broods

Upon the heath, and blackens o'er the woods ! 185

And yet we mourn not—holier rites are given :

Pure is the song of morn, the praise of even :—

And here, amid the walks and forests green,

Even here a silent monitor is seen—

To tell of joy and love that ne'er decay, 190

Of darkness past, and everlasting day—

Yon modest walls where sin and sorrow flees ;

Yon gleaming spire that peeps above the trees

The Gothic porch, with minitory rhyme

Inscribed ; the music of the blithesome chime, 195

<sup>1</sup> Holingshed, i. p. 7. "Druis also taught them to observe the courses of the heavens," &c.

And winding o'er the hill yon sabbath-train  
Of holier Druids to a purer fane:—  
—These bid aloud to check the starting tear,  
And hail the blissful light—for God is here.

CHR. WORDSWORTH,

TRIN. COLL.

Sanctius his animal——.  
Decrat adhuc, et quod dominari in cætera posset;  
Natus Homo est. Ονιπ. §.

Ὡρανῷ γένεθλον, ὅθ' ὑψίπυργον  
αἰθέρ' ἐστήριξε Θεὸς, προῆκε δ'  
ἄστέρων ὁμάγυριν ἐμφανείς ἐ-  
λισσόμεν αὐγάς,  
πᾶ τότ' ἦσθ', ἀνθρακε; σὺ δ' ὀππάτεσσα  
γᾶς θέμεθλον εἰσίδεις;—ἦ ῥα Κήνω  
Πνεῦμά μᾶκος ἀμπέτασαν πτέρων ἐφ-  
έσδετο μῦνον

υδάτων ἐπ' ἀκροτάτων, διαί τε  
ἦξε λαμπρὸν ἅ βασίλῃς αὐδά,  
Φῶς γενέσθω· καὶ τότ' ἄρ' ἄλιος ζω  
θάλμιον αἶγλαν

ἀμφλέγων ἐξήλυθεν· ἐκ δ' ὄρουσε  
γᾶς ἔδος περιβρυτον, ἐν τ' ἀρούραις  
κάρπιμον σπέρμ' ἀγρονόμων ἔβασκεν  
ἐθνεα θήρων.

ἦν δὲ καλὰ πάντ' ἐσορῆν· τὸ δ' ἄκρον  
οὐκέτ' ἦν ἔργων στεφανωμ'· ἐπεὶ φρῆν  
οὔτις, οὐ ψυχὰ τι σοφώτερον πνέ-  
οῖσα κατέστα,

ἄτε κοιρανῶν ἔχοισα κάρτος,  
ἀμφέποι γᾶς σκάπτα· Θεὸς δὲ γέγων  
ἀνέρων ἔκτισσε, τυραννικῶ χλι-  
δάματι λαμπρᾶν,

δαιμόνων εἰκασμα· φρεσὶν ἤνθηθη  
ἰαμάτων φῶς αἰθερίων ἀπὸ βρώξε  
ὄφρα γιγνώσκοι τ' ἀρετὰν, νόον τ' ἐς  
ὠρανὸν αἶροι.



τεῦ χάριν, Θεῷ τέκος, ἡρίνα χθῶν  
 αὔξεται βλαστήμασιν, ρῦδ' ἑ μάλων  
 εὐβότων φθίνει γένος· ἐν πέδῳ τ' ἑ-  
 λεύθερα βαίνων

αἰθέρος μέλαθρον ἐς αἶπὺ λεύσσεις·  
 καὶ σὲ τὸν κραίνοντα σέβειν διδάσκεις  
 οὐρίθρεπτα θήρια· τίς κεν ἤχαι  
 θεύριον ἱπποῦ

ὀχμάσειν βρέμοντα; σὺ δ' οὐχὶ βροντὰν  
 αὐχένος, δεινὰν περ ἑοῖσαν, οὐδ' ἑ  
 πύρπνοον φύσσιμα δέδοικας· ἀνι-  
 ον δὲ τινάσσων

ὀρνύεις νιν Ἄρεος ἐν κλόνοισι,  
 καὶ δίφρων ἀελλοπόδων ἀμίλλαις  
 Ἀλφεὸν παρ' εὐρὺ ρέοντα· ἀεὶ τ' ἄ-  
 πειρα θαλάσσας

νῶθ' ὑπ' αὐρᾶν κραιπνοφόρον διάσσεις·  
 καὶ μύχον ποτ' ἐσχατόεντ' ἐρευνᾷς  
 ταυρόκρανον Ὠκεανὸν, λινοπτέ-  
 ροισι κελεύθοις.

τὴν Πατὴς κρυπτὰν σοφίας δίδωσιν  
 οἴμον' εὐρεῖν· πολλάκι γὰρ μεταλλᾷς  
 ἀστέρων κυκλώματα, πολλάκις ἱ θεί-  
 αισιν ἀοιδαῖς

ἔμμανθ' εἰς ὥραν ὧκ' ἰάλλεις  
 ὄμμα φαιδρὸν· ἀμφιλαφῇ δὲ μῆτιν  
 ὥπασεν, βουλὰν τε Δίκᾳ πάρεδρον  
 ἐν πραπίδεσσιν,

ἄτ' ἀναξὶ σύντροφος εὐ' κυβερνᾷ  
 χεῖρα τὰν σκαπτοῦχον· ἐρεῖν δὲ πῶς χρῆ,  
 πῶς πόθ', οἷαν ἀμβροσίῳ ἐδώκε  
 μνῆστερα μῆθων·<sup>1</sup>

γλῶσσαν; ἃ χάρις φιλόφρων ὁπαδεῖ,  
 καπλὶ χεῖλες μελιτόεσσα Πειθῷ,  
 ἃ βροτῶν θέλγει φρένας, ἱερῶν κλα-  
 ισιν ἐρώτων.<sup>2</sup>

<sup>1</sup> 'The poet's eye, &c.'

<sup>2</sup> By me kings rule and princes decree justice. Pind. viii. 15.

<sup>3</sup> Pind. Pyth. ix.

αἱ δὲ μοὶ θέμις σὲ καλεῖν ἀρωγόν,  
<sup>1</sup> Μοῖσα, πρεσβίστη Σοφίας ἀδελφα,  
 ἄλλον αἶνον, ἄλλον ὑπέρτερον πει-  
 ρασόμεθ' ὑμνεῖν.

οὐ γὰρ αἰῶν' ἀμέτερον καλύψει  
 κῶμα λάθας νήγρε-ον· ἔν τε κάποις  
 ὄλλυται φύτων γάνος, εὐτε δ' ὠρᾶν  
 κύκλος ἐγείρει.

ἦρ ἑραυνόν, ὕστερον αὐτε θάλλει—  
 ἦ, <sup>2</sup> Βρετάννων ἔρκος, ὅλως τέθνακας ;  
 οὐ μὰ πῦρ ἀκήρατον, ἀτήρρα, ἔγ-  
 τοσθεν ἀνάσσει.<sup>3</sup>

ἄμμες—οὐ σὲ κλαύσομες· αἱ δὲ λεπτὸν  
 ὀππάτεσσι δάκρυον ἐγκατίσδοι,  
 οὐκ ἄχος τόδ', ἀλλὰ πόθος, γλυκεῖα  
 μναμοσύνα τεῦ.

GUL: SELWYN,

COLL. DIV. JOANN. ET UNIV. SCHOL.

*Iphigenia in Aulide.*

SUB sole puro cœrulei nitent  
 Fluctus per oras Aulidos, et leves  
 Aethræ susurrantis Favonî  
 Compositis siluere pennis:  
 Dum laxa malo classis Achaïcæ  
 Vexilla pendent, et Zephyros vocant,  
 Frustraque perjuram requirit  
 Græcia Dardaniæ juventam.  
 Hinc Thracæ, hinc Myrmidonum fremunt  
 Clausæ cohortes, hinc graditur ferox  
 Vultuque Penies minaci  
 Impatiens speculatur undas  
 Ridere visas: "Præsidio maris  
 Fretus sereni scilicet; et suo  
 Illudet æternum catervis  
 Argolicis aquilone tutus."

<sup>1</sup> Cf. Par. Amiss. lib. vii. Urania—Wisdom thy sister.

<sup>2</sup> Illustrissimus Fredericus, Dux Eboracensis.

<sup>3</sup> Μυελὸς στέρνων ἐνδὲς ἀνίσσων. Æsch. Agam, 75.

Proh! Phryx adulter? Scilicet æquora  
 Non ulla castis pervia nāvibus  
     Submisit, et vincit marinam  
     Fraudis amans Cytherea Tethyn?—  
 Hic solus—illinc sceptrigeri sedent  
 Reges sacrata sub platano: quibus  
     Lauru coronatus sacerdos  
     Adstitit, et duplices tetendit  
 Sublime palmas.—“Sanguine, Sanguine  
 Vobis litandum; non alias datur  
     Placare ventos, sic Dianæ  
     Chalcidicæ, placitumque Parcis.  
 Virgo puellas inter Achaïcas  
 Mactanda—Virgo, cui genitor nemus  
     Castosque Dictynnæ recessus  
     Sacrilego violavit arcu,  
 Stravitque cervam, delicias Deæ:  
 Sic non iniquo numine solvitur  
     Classis, triumphataque Troja  
     Ad patrios remeamus Argos!  
 Sed quid moramur?”—<sup>1</sup>Protinus ad solum  
 Allisa regum sceptra: tacent duces:  
     Flet Nestor, et menti recursat  
     Antilochus, patriæque curæ.  
 Qualis sed, eheu! causa Pater necis,  
 Qualis sedebat? Quo pietas?—Tamen  
     Mactantia virgo: jam parantur  
     Thura focus, liquidæque lymphæ,  
 Salsæque fruges: jam vides sequi  
 Per prata longos Pontificum choros,  
     Puroque lucentes amictu  
     Virgineos trepidare cœtus;  
 Argea mistis tibia cum lyris  
 Vocat Dianam—“Te calidæ virum  
     Juvere cædes, Te colendam  
     Alloquio, precii usque nullis,  
 Informe numen; sed tacito metu,  
 Labrisque pressis: En! tibi Virginem,

<sup>1</sup> Æsch. Ag. 195.—ὥστε χθονὶ βάντροις ἐπικρούσαντας Ἀτρεΐδης δάκρυ μὴ κατασχέειν.

Flavos coronatam capillos,  
Diva, tibi, Stygioque regi"—  
—Atqui putarat jam sibi nuptias  
Virgo parari, et Thessalicum torum,  
Cum jam relinquebat Mycenas  
Credula, proh! sociasque nymphas.

Materque pictis in Nemeæ jugis  
Myrtum virentem legerat, et rosas,  
Textisque cingebat corollis  
Dulce caput inveniuntque pectus,

Gavisa multum, dum patrias èhoros  
Inter puellas filia duceret,  
Gavisa, quod Phthiæ, quod Hæmi  
Posthabitis, Thetidosque Nymphis,

Sponsam rogaret non humilis gener :  
Et ipsa castas, ipsa manu, faces  
Gestura, lustralemque lympham ad  
Funeream properaret Auliu.

Qualis relictos ah! thalamos redux,  
Cœptumque pensum virgineæ manus,  
Telamque pendentem videbit  
Parietibus, vacuumque sellam !

—Tum nata, ludo et blanditiis vacans,  
Currebat una : nunc eadem stetit  
Devota, feralique vitta  
Cincta comam,—tacitis parentem

Lustrans ocellis, visa tamen loqui :  
Hæsitque prensans brachia parvulus  
Patremque non certis Oristes  
Vocibus, eloquioque balbo

Patrem vocavit : Sed genitor pedem  
Tulisse retro dicitur, et caput  
Velasque, collataque veste  
Implicitos tenuisse vultus ;

Lapsam sub aras scilicet haud potens  
Nixamque flexo poplite Virginem  
Spectare, et effusum cruorem  
Crinibus, immeritoque collo.—

Sed muta Virgo credidit insulas  
Sese nitentes, et nemus Elysi  
Post fata visuram, patresque  
Cœlicolas, geminosque Ledaë :

*Frustrane tandem?—Credite, credite :—  
 Tam molle pectus tamque pium Pater  
 Æternus invidit severis<sup>1</sup>  
 Cimneriis, Stygiæque nocti.*

*CHR. WORDSWORTH,  
 TRIN. COLL.*

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EPIGRAMMATA.

ΠΑΘΗΜΑΤΑ, ΜΑΘΗΜΑΤΑ.

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ΑΝΑΘΗΜΑ.

*Τάσδε τρίχας, καὶ τόνδε,\* Γεραίσις, τῇδε χιτῶνα σωθεὶς  
 Καρπαθίας ἐξ αἰλὸς ἐκρέμασα  
 Μυρτίλος· ἀλλά συ χαῖρε, Γεραίσις· πολλὰ παθὼν γὰρ  
 μήποτε ταυτὰ παθεῖν δεύτερον, ἐξέμαθον.*

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ΠΑΘΗΜΑΤΑ, ΜΑΘΗΜΑΤΑ.

*Doctum quæ faciunt et eruditum,  
 Amicissime Sextialis, hæc sunt.  
 Famæ : prandia rara : cœna nunquam :  
 Risus parvus : inops crumena : justis  
 Convivis sine, cruribusque mensa.  
 Lampas ferrea ; ferreusque venter :  
 Noctes pervigiles : parum soporis ;  
 Ut vix nœctua dormiat minus te.  
 Atramentum : oleum : scyphi per horas  
 Spumantes Acheioio meraco ;  
 Ut nec rana bibat capaciores,  
 Septem cella pedum, propinqua cœlo,  
 Quo nec Sulcius<sup>3</sup> involarit unquam ;  
 Pulvis : carmina muribus terenda :  
 Libri : felis anus : tripes grabatus :  
 Cimex multus, araneæque centum.  
 Quæ rhor te facient merum Catonem,  
 Severissime Sextialis, hæc sunt.—*

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<sup>1</sup> Valek. ad Herod. iv. 103.

<sup>2</sup> Γεραίσις. Neptune. Aristoph. Eqq. 558. ὡ Γεραίσις καὶ Κρονου.

<sup>3</sup> Sulcius. Anglicè "a dun." Hor. Sat. I. iv. 65

Et tam doctus eris, beate noster,  
Qui nunc es Juvenis,—vel una <sup>1</sup> Ruga  
Vel totus, mihi crede, Barba fies.

CHR. WORDSWORTH,

TRIN. COLL.

## PORSONIAN PRIZE.

SHAKSPEARE,

As You Like It, Act 2. Sc. 3.

ADAM, ORLANDO.

AD. BUT do not so: I have five hundred crowns,  
The thrifty hire I saved under your father,  
Which I did store, to be my foster-nurse,  
When service should in my old limbs lie lame,  
And unregarded age in corners throw;  
Take that; and He that doth the ravens feed,  
Yea, providently caters for the sparrow,  
Be comfort to my age! Here is the gold;  
All this I give you: Let me be your servant;  
Though I look old, yet I am strong and lusty:  
For in my youth I never did apply  
Hot and rebellious liquors in my blood;  
Nor did not with unbashful forehead woo  
The means of weakness and debility;  
Therefore my age is as a lusty winter,  
Frosty, but kindly: let me ~~go~~ with you;  
I'll do the service of a younger man,  
In all your business and necessities.

OR. O good old man; how well in thee appears  
The constant service of the antique world,  
When service sweat for duty, not for meed!  
Thou art not for the fashion of these times,  
Where none will sweat, but for promotion;  
And having that, do choke their service up  
Even with the having: it is not so with thee.  
But, poor old man, thou prun'st a rotten tree,  
That cannot so much as a blossom yield,

<sup>1</sup> Anthol. 406. Ἀρχαλίων ὁ πρέσβυς, ὁ πᾶς βυτίς.

In lieu of all thy pains and husbandry :  
But come thy ways, we'll go along together ;  
And ere we have thy youthful wages spent,  
We'll light upon some settled low content.

AD. Master, go on ; and I will follow thee,  
To the last gasp, with truth and loyalty.

### IDEM GRÆCE REDDITUM.

#### ΑΔΑΜ, ΟΡΑΑΝΔΟΣ.

- ΑΔ. Μὴ δῆτα δράσης καὶ τὰ γ' — ἀργύρου πάλαι  
σμικρὸν τι θησαυρίσμα φειδάλα βίῳ  
ἔσωσα, τοῦ σου πατρὸς οἰκίτης γεγώς,  
ὅπως μὴ βροχήσειεν εὐτε σάματος  
ἄρθροισι γῆρας χαλοπαῖν ἐμπέσοι,  
τὸ λαξπαίτητον, κάκποδῶν βεβλημένον.  
δέχου φέρ', ὦ παῖ, τοῦτο, καὶ κατ' ἡμέραν  
στρουθοῖσι καὶ κάραξι πορσύνων τροφῇ  
κάμοι τροφεὺς γίναιτο, τοῦτ' αὖθις βίῳ.  
ἰδοῦ, τὸδ' ἔστι, — τοῦτό σοι δίδωμι πᾶν,  
σοὶ τὸ, ἢ κ' γ' ἔασης, πρόσπολος γενήσομαι.  
ἰσχυρὸς εἰμι, καὶ γέρας εἶναι δοκῶ  
ἐπεὶ γὰρ ἤβη τοῦμόν ἤκμαζεν δέμας,  
οὐκ ὀπίποθ' ἄγλις αἷμα μαργώντος φλογὶ  
οἴνου τάρασσαν, οὐδ' ἀναισχύντως χλιδὰς  
θηρῶν νοσσηδῆς ἐξαπώλεσα σθένος.  
τοίγαρ τὸ γῆρας ἡμῖν οἷα καρτερὸς  
χειμῶν ἐπὶ ἤλθε ψυχρὸν, εὐμενὲς δ' ὁμῶς.  
ἴθ', ἔα μὲν ἔπεισθαι, μὴδ' ἠρσφίσσης σέθεν,  
ἴθ', ἀντομαί σε. — Πάνθ' ὅσ' ἂν γαυρίας  
δύναιτο, δράσω, σὴν χάριν πονούμενος.  
ΟΡ. ὦ λῆμ' ἀριστον, ὡς σὺ τοῖς πάλαι πρέπεις  
θητοῖς βεβαιότῃ γενναίᾳ φρένῳ,  
οἱ δεσπόταισι γνησίᾳ προθυμίᾳ.  
τὰ ξυμφέροντ' ἔσπευδεν, οὐ κέρδους χάριν.  
νῦν δ' ἐν βροτοῖσι τὰμπαλιν νομίζεται,  
κοῦδεις πόνοις ἀμισθὸς ἐγκεῖσθαι θέλει,  
μισθὸν δὲ πᾶς τις εὐθέως κεκτημένος  
σπουδῇ ἀπέπειε τὴν πρὶν ὡς τάχος πάλιν.  
σοὶ δ' οὐκ ἄραρ' εἰ τοῖαδ', ὦ φίλον κάρα.  
καί τοι σπσηπὸς, πρέσβυ, δένδρον ἀμφέπων  
μάταια μοχθεῖς, κοῦδεν ἐργάσει πλεόν,

- οὐδ' ἄνθος ἐν πόνοισι καρπώσῃ τάλας.  
 ἀλλ' εἰα, τῇδ' ἰωμεθ, ἀρκέσει δὲ νῶν'  
 τὰδ' εἰς ἀφόρμην χρήματ', ἔσθ' ἂν ἐν ξένη  
 γαίᾳ τὰ κείνῃν κάσφαλῇ δυνάμεθα  
 διατάνευσθαι, καὶ κατάστασιν βίου.  
 ΑΔ. χώρει σὺ, σοὶ δὲ διὰ τέλους ἐψέψαμαι,  
 ἕως ἂν αἰὼν οὔμος ἀντέχῃ, τέκνον,  
 πιστῶ προθύμως κάμπηδαι φρονήματι.

J. WORDSWORTH,

TRIN. COLL.

## BIBLIOTHECA PARRIANA.

THAT a country clergyman, with a moderate income, and fond of exercising hospitality, should be able to accumulate such a library, must be a subject of general wonder. Dr. Parr was indeed a Bibliophile, but not a Bibliomane. His collection, obtained with great labor, perseverance, and expense, consists of the most useful books in every kind of literature. But he did not hunt after large paper copies or broad margins. His knowledge and his taste were universal; but if we were required to point out his excellences, we should say they were, classics, grammar, and metaphysics. The great number of books presented to him is a proof of the high estimation in which he was held by persons of all ranks and persuasions.

We are very desirous that this invaluable collection should be, like that of Dr. Charles Burney, purchased and preserved by the British Museum; and that scholars and authors may have the benefit of his learned and judicious notes. We have no doubt that a great competition would produce high prices in a public sale, as every person of taste or curiosity would be eager to procure a specimen of that great man's writings, but the collection would be of little public benefit.

The Catalogue is very ably got up by the united exertions of Dr. PARR'S Executor, Dr. MALTRY, Mr. E. H. BARKER, and Mr. BORN, the Publisher, the latter of whom, however, has had the chief labor in revising the copy and correcting the proof sheets.

*Lines prefixed by DR. PARR to one of his Manuscript Catalogues.*

Hosce meos inter libros cum pauca supersint,  
 Aut dominum fallant; ne prosint furibus istis,  
 Qui cæcâ tumulant hinc inde volumina fraudē,  
 Intellecta parum, et pictis servanda columnis!



Neu blattæ aut tineæ noceant, neve improbus oras  
 Dente petat soror, neu, quisquis tura piperquo  
 Divendit, folia ulla suos male vertat in usus!  
 Istæ me juvenem atque senem, me nocte dieque,  
 Me comites oti pariter sociique laborum,  
 Sive docere alios volui, seu discere, chartæ  
 Delectare foris, prodesse domique<sup>1</sup> solebant.  
 Invidiam ergo meis cupiens procul afore votis,  
 Ex animo dominis precor omnia fausta futuris.  
 Forte mei memores, studia et mihi cara colentes,  
 Sint docti, Musisque suis et Apolline d'gni:  
 Ne credant alium sapiente bonoque beatum!

Bell's (Dr. Wm.) Attempt to ascertain and illustrate the Authority, Nature, and Design of the Institution of Christ, commonly called the Communion and the Lord's Supper; the second edition, 8vo. 1781.

"On the Sacrament, my serious opinions agree with those of Hoadley, Bell, and John Taylor of Norwich." S. Parr.

Lowthii (R.) de Sacra Poesi Hebræorum, Prælectiones Academicæ, Ed<sup>o</sup> 2<sup>a</sup> commendatior, Oxon. 1763. In Lowthii Prælectiones de Sacra Poesi Hebræorum, Joh. Dav. Michaelis Notæ et Epimetra, Oxon. 1763, 2 vol. 8vo.

"I hold these Prælectiones to be among the very choicest Latin productions of the moderns: I mean not to insult the precious and sacred memory of Lowth by marking in detail the passages to which I object." S. P.

After this follows a long grammatical Note, then the following:

"There is a remarkable coincidence between what Michaelis says about Lowth in the 'Præfatio,' secundo tomo Prælectionum præmissa, and the words of Saxius about Barthelemy: 'Narrabatur mihi,' says Michaelis, 'Lowthum, &c. &c.'—The words of Saxius are these, 'Meum quidem erat.'" (See *Saxii Onomasticon*, vol. 7. p. 280.)

Millii (Davidis) Dissertationes selectæ, varia S. Litterarum et Antiquitatis Orientalis Capita exponentes et illustrantes; Curis secundis novisque Dissertat. et Miscell. Orient. auctæ. 4to. *Lugd. Bat.* 1743.

"Both the works of Millius are replete with profound erudition.—In the second of them is: A dissertation 'De Causis Odii, Judæos inter atque Samaritanos:—Miscellanea Orientalia, de Lingua Hindostanica et de Lingua Persica hodiernâ:—and a most curious Etymological *Oriente Harmonicum*." S. P.

Morelli (Steph. Ant.) Africa Christiana, 3 vol. 4to. *Brixia*, 1816.

"Prefixed is a beautiful Icon of Pope Pius II, to whom this work is dedicated in the most elegant language by Bettoni. I do not understand these words at the end of the dedication, 'Quod prior mihi, et meæ familiæ'—What is the meaning of *prior*? I suspect that *precor* was written, and there was some erratio. Quod prius mihi precor et fam: iæ meæ." S. P.

Æschyli Tragoediæ et Fragmenta, Gr. et Lat. cum Scholiis Græcis et Commentario Stanleii: acced. Var. Lect. et Notæ Virorum Doctorum, criticæ ac philologicæ, quibus suas passim intertexuit S. Butler. 4 vol. 4to. *Cantab.* 1809-16.

<sup>1</sup> We have in a former Number stated our objections, from classical authority, to the use of an Enclitic after the second word of a clause.

Presentation copy from the Editor, with this Inscription :

“ Viri Ornatisimo  
Samueli Parr, LL. D.  
In Literis Græcis atque Latinis  
et in omni fere Doctrinæ Genere  
facile *πρωτεύοντι* :  
Ingenii Acumine, Candore Animi,  
Humanitatis, Constantia, Fide,  
plane admirabili ;  
qui quid virum, quid amicum, quid sapientem deceat,  
et optime intelligit et fortissime exsequitur :  
Hunc librum  
ea qua par est Observantia  
D. D.

S. Butler

Prid. Cal. Aug. A. S. MDCCCLIX.

*Anacreontis Carmina. Gr. Parma, 1786.*

“ This Parma Edition of Anacreon is beautifully printed in capital letters. It was given to me by the celebrated Professor White,” S. P.

[Whether the mistake arose with Dr. Parr or with the Professor, cannot be ascertained ; but the fact is that it was presented to the former by Dr. Valpy by the hands of the latter. EDIT.]

*Byzantinæ Historiæ Scriptores, in Unum Corpus redacti, Gr. et Lat. 27 vol. in 16, folio. Venet. 1722-33.*

*Byzantinorum Historiæ Scriptorum*

*Hosce Libros,*

In omnis sui amoris animique quam gratissimi testimonium,

D. D. L. M.

Edwardus Maltby ;

Quod, cum sibi ad literas monstraret viam,

Non austeram et inamabilem Præceptoris disciplinam,

Sed Amici unice fidelis exhibuerit studium ;

Quod, parum contentus

Singularem illam exantlasse curam, dum in conspectu ejus ageret

Intraque limites scholæ moraretur,

Defuerit nunquam in se adhortandò,

Eam ut servaret in studiis prosequendis diligentiam,

Eumque in virtute sedulo excolenda tenorem,

“ Quæ quam sint ad famam et felicitatem comparandam maxime accommodata,

Ipse, præcæteris, edit clarum atque inlustre exemplum.

Aul. Pembrok. Cantabrigiæ.

Prid. Id. Maii, 1791.

*Callimachi Hymni, Epigrammata, et Fragmenta, Gr. et Lat. cum Notis integris H. Stephani, B. Vulcani, Annæ Fabri, Th. Grævii, R. Bentley ; quibus addunt E. Spanhemii Commentarius et Notæ, nunc primum editæ, Tib. Hemsterhuisii et Dav. Rahnkenii : Textum ad Mss. fidem recensuit, Latine vertit, atque Notas suas adjecit Jo. Aug. Ernesti. 2 vol. 8vo. Lgd. Bat. 1761.*

“ *Memorandum.*—An Answer to a late Book written against the learned and Rev. Dr. Bentley relating to some Ms. Notes of Callimachus, by S. Whately. Together with an examination of Mr. Bennet's Appendix to the said Book.”

“ *Advertisement.*—Lately published, the Epistles of Phalaris, translated into English from the Original by the Author of the Answer.

“ In 1806, Dr. Butler lent me, from Dr. Taylor's books in Shrewsbury Library,

the very learned and argumentative work, called 'An Answer,' Dr. Taylor, in his own hand writing, made the above Memorandum on the page opposite the title. The Advertisement comes after the Preface.

"In Taylor's hand-writing in the Shrewsbury Book, is — '*S. Whately*. I have seen an English translation of Phalaris's Epistles (with some things relative to this dispute,) by one Whately, A.M. and Fell. of Magd. Coll. Oxon. Surely the same. See 14 pages on Solon. Whately, Magd. Coll. A. M. 1684 Oxf. Grad."

"I lent the defence of Bentley to Dr. Routh, President of Magdalen College, Oxford, who was pleased with it, and wrote under Dr. John Taylor's memorandum — 'This person (i. e. S. W.) does not appear to have been either a Fellow or Dcmv of Magdalen College.' The 14 pages are in the Advertisement announcing the translation of Phalaris's Epistles.

"I find much valuable matter on Callimachus in the *Schedæ Ruhnkenii manuscripta*, from page 92 to page 140, subjoined to the Epistles of Ruhnken, Valckenaer, Wyttenbach, and others, to J. A. Ernesti, and published at Leipzig, in 1812, by Iltman, who dedicates the Book to Hayne.

"A scholar should read the *Callimachi Elegiarum fragmenta*, by Valck. with the Preface and Index of Jo. Luzac, Leyden, 1799.

"The Book, which most unjustly charged Bentley with plagiarism from Stanley, was published in 1699, in London, with this title, 'A short Account of Dr. Bentley's Humanity and Justice to those Authors, who have written before him' S. P.

Quintilian Institutiones Oratoriae, revisis quæ minus necessaria videbantur. Editio nova, Studiosorum Unibus Accommodata, et in plurimis Locis, optimorum Laborum Fide, emendata. curante J Ingram, royal 8vo *large paper, gilt vellum, Oxon. 1809.*

Presentation copy, with the following inscription:

Viro Reverendo,  
Samueli Parr, LL.D.  
Ne tanti viri amicitiam videatur  
Aut partim se habuisse,  
Aut inobservantia quadam parum coluisse,  
Opus hoc clarissimi Rhetoris,  
Qui in Eloquentia "Ultimus Romanorum"  
Haud immerito dici potest,  
Summo cum studio  
D. D. D.  
Jacobus Ingram.  
MDCCCXII

Virgili Georgica, *Græco Carminibus* heroico expressa, Notisque illustrata, studio ac labore Eugenio de Bulgaris, folio, Petrop. 1786.

Inserted is a long Ms. note dictated by Dr. Parr, from which the following is an extract — "The Dedication contains seventy six lines, and is addressed to Prince Potemkin. The metre of the seventh line is irregular, and indeed unintelligible. Strange improprieties of this kind occur in other parts of the poem, where the verses are sometimes too long and sometimes too short (here follow examples). To the text are subjoined very copious notes in Greek, the matter of which is sometimes historical, mythological, and critical. They abound with quotations from authors both ancient and modern, particularly Italian."

Aristotle's Treatise on Poetry, translated, with Notes, and two Dissertations on Poetical and Musical Imitations, by T. Twining, 4to 1769

"The gift of the Editor, whom I am proud and happy to call my friend, because he is one of the best scholars now living, and one of the best men that ever lived" — "The notes of Twining are very learned, and considered as a translation

of a Greek original, his work, I believe, is not surpassed by any translation in the English language." S. P.

Lycophron's *Cassandra*, translated from the original Greek, and illustrated with Notes by Viscount Royston, royal 4to. *Cambridge*, 1806.

"To the Rev. Dr. Parr, with Lord Royston's compliments."

"Lord Royston was a very ingenious and learned young Nobleman; he was educated, as was his noble and learned father, at Harrow School. He was unfortunately drowned in one of the northern seas: the father gave me the book." S. P.

Lennepe (J. D. a) in *Analogiam Græcæ Linguae*, 12mo. *Ultraj.* 1771

"This is one of the most learned and ingenious books I ever read, but it is by far the worst printed." S. P.

Addison (Joseph) *Dissertation on the most celebrated Roman Poets*; also an *Essay on the Roman Elegiac Poets*, by Major Pack. The third edition, to which is added an *Essay on Mr. Addison's Writings*, by R. Young, Esq. 12mo. 1721.

"This is a very scarce book. I for thirty years have possessed the first edition of Addison's *Dissertation*, and sent my learned friend Mr. Barker in quest of a duplicate. He, guided by my hints, procured me this book. Plain it is; that a work so soon reprinted must at the time have been recollected, and I am at a loss to account for the omission of both the Latin and the English, in the *Variorum* edition of Addison's Works." Samuel Parr, October, 1814.

*Bibliotheca Literaria*, a Collection of Inscriptions, Dissertations, &c. by G. Jebb and Wasse, 10 Nos. in 1 vol 4to. 1722-4.

"This was Wasse's own copy, and has this notice in his hand-writing 'The *Bibliotheca Literaria* complete, of which the first six numbers and the 10th were published by Mr. Jebb, the 7th, 8th, and 9th by me.' I lent this book to Mr. Valpy, a first time, that he might insert in the *Classical Journal*, Wasse on the Latin Scholasts, and a second time in 1822, that he might extract Dr. Ashton's admirable emendation of a passage in Justin Martyr, by transposition." S. P.

D'Orvillii *Varia Opera*, 4to. *Lugd. Bat. variis annis.*

"Worthy the attention of scholars." S. P.

Hermanni *Observationes Criticæ in Æschylum et Euripidem*, 8vo. *Lips* 1798.

Dr. Parr's opinion of Hermann, communicated in a Letter to Mr. Bohn, Sept. 14, 1820, deserves to be here recorded. After desiring to have all the works on metrical subjects sent to him as soon as they appeared, he proceeds—"My hero is Hermann. He is not only a Scholar, but a Philosopher of the highest order; and he smiles probably, as I do, at the petty Criticisms of puny Scholasts, who in fact do not understand what is written by this great Critic."

Morhofii *Dissertationes Academicæ et Epistolice, cum Auctoris Vita et Præfatione* J. B. Maii, 4to. *Hamb.* 1699.

• another copy, *damaged*, 4to. 1699.

"I have triplicates of this work, and value each copy. I had lent one to Dr. Johnson, just before his death, because Morhof has a most argumentative and learned Dissertation in answer to the obscure and malignant attack of Pollio on the Patavinity of Livy's style. Dr. Johnson and myself were decidedly against Pollio." S. P.

This excellent translation was printed in the *Classical Journal*.

Sydenham's (Floyer) *Synopsis, or a General-View of the Writings of Plato*, 4to. 1749.

"I possess, and have elsewhere inserted, some of the Dialogues of Plato, translated by this very learned, very ingenious, and very unfortunate author. No man living understood Plato better than Mr. Sydenham and Mr. Gray: and among the best translations in the English Language, I reckon Twining's translation of Aristotle's Poetics, Sydenham's Dialogues of Plato, and Hampton's translation of Polybius." S. P.

Trapp (J.) *Praelectiones Poeticae*, 2 vol. 12mo. Lond. 1736.

Idem, 2 vol. 8vo. 1760.

"These *Praelectiones* abound with good sense, with taste, and elegant Latin. They do not deserve the contempt with which Bishop Hurd is pleased to speak of them in his Notes on Horace." S. P.

Valerii (Augustini) de *Cautione adhibenda in edendis Libris*. Accessore Barrocii *Orationes tres*. Patavii, 1719.

"Every scholar ought to read this work of Valerius," S. P.

Beloe's *Sexagenarian, or the Recollections of a Literary Life*, 2 vol. 8vo. 1817.

"Dr. Parr is compelled to record the name of Beloe as an ingrate and a slanderer. The worthy and enlightened Archdeacon Nares disdained to have any concern in this infamous work. The Rev. Mr. Rennel, of Kensington, could know but little of Beloe. But having read his slanderous book, Mr. Rennel, who is a sound scholar, an orthodox clergyman, and a most animated writer, would have done well not to have written a sort of postscript. From motives of regard and respect for Beloe's amiable widow, Dr. Parr abstained from refuting Beloe's wicked falsehoods; but Dr. Butler, of Shrewsbury, repelled them very ably in the *Monthly Review*." S. P.

Fearn's (John) *Demonstration of Necessary Connexion*, 4to. 1815.

Essay on Immortality, 8vo. 1814.

*Dr. Parr's Observations appended to Mr. Fearn's Letter.*

"Such is the humble and diffident manner in which Mr. Fearn speaks of his own abilities, and such is the serious and earnest tone which he justly assumes on the importance of his subject. Scanty might be the external means which books afforded him; but his own vigorous and reflecting mind supplied him with materials copious and most useful. He might have been prejudiced and perplexed by a larger acquaintance with the writings of other men, but he knew well how to avail himself of the opportunities, which his own peculiar situation presented to him, for contemplating the ways of God, and the condition of man. Without the wayward ambition of distinguishing himself by novelty or singularity, he, by the guidance of his own mind, was led to a very original view of many circumstances in the moral world, which, in my opinion, are better understood, and better illustrated by him, than by some of our ablest advocates for a future life. He is singular, but not visionary; he is firm, but not dogmatical; his reasoning is close—his spirit is candid—and his piety, I am sure, is sincere. I grant that his style, in the scientific part of his book, is very uncouth; and yet I prefer it to the rhetorical diction of the second part. But even in this gaudy, and sometimes ranting diction, I trace moral properties, which more than expiate the defects of the composition; for they show the sincerity of the writer in his pursuit of truth, and the ardor of his feelings, when he supposes himself to have reached, or to have approached it. I love Mr. Fearn, and I am glad to record my gratitude to him for turning my attention to subjects which I had before seen dimly and confusedly, and for strengthening my belief in a world to come. My general faith has, indeed, never wavered; but I am accustomed to weigh carefully, and to welcome gladly every additional argument, by which that faith may be confirmed and invigorated." S. P. Oct. 13, 1814.

Raleigh's (Sir Walter) Remains.—1. The Sceptic, or Speculations and Observations on the Magnificence and Opulence of Cities.—2. The Seat of Government, showing it to be upheld by the Two great Pillars of Civil Justice and Martial Policy; and how this is framed out of the Husbandmen, Merchants, and Gentry of the Realm.—3. Letters to the King's Majestie, and others of Qualitie; also his Demeanor before his Execution.—4. The Prince, or Maxims of Stato.—5. Instructions to his Son and Posterity.—6. The Dutiful Advice of a loving Son to his aged Father, 12mo. 1651.

"Dr. Parr is bound to make the following statement. Mr. Hume, in his History of England, speaks of Sir Walter Raleigh as one of the first Free-thinkers in this country. Now, in Raleigh's History of the World, he again and again writes as a believer in Revelation. What then should lead Mr. Hume to this opinion? 'It was, Dr. Parr suspects, hastily and not very fairly formed from the title of the Tract, which stands first in this collection. This acute and philosophical little work contains, indeed, the medulla of scepticism, but then it is a mere *tenamen* or *lucus*, as Mr. Hume ought to have seen. But Mr. Hume looked no further, or he would have found in other parts of the same volume decisive proofs of Sir Walter's piety. Dr. Parr appeals to the 'Instructions to his Son and Posterity,' and to 'the Dutiful Advice of a loving Son to his aged Father.' In the former there is a chapter with this title: 'Let God be thy protector and director in all thy actions;' and in the latter, although there is no express mention of the name of Christ, there are frequent and serious references to the New Testament, St. Austin, St. Cyprian, and to Daniel.

"Dr. Parr would here notice one curious fact. The eloquent passage in page 45 of the introduction to Warburton's Julian, was probably suggested to the bishop by a passage equally eloquent in Sir Walter Raleigh's History, where he is speaking of the fall of the Roman Empire."

Wytttenbachii (Dan.) *Præcepta Philosophiæ Logicæ*, 8vo. *Amst.* 1781.

\_\_\_\_\_, *Scholarum Usibus accommodata*, 12mo. *Hale*, 1794.

\_\_\_\_\_, *Idem*, recognovit G. Mass, 12mo. *Hale*, 1820.

"Wytttenbach's Logic is the best book I ever read on the subject." S. P.

Kerr's (G.) *Medical Sketches on the Use of Hellebore, of Colchicum Autumnale, and the Death of Women in Childbed*, 8vo. 1818.

"Dr. Parr suspects a mistake in the quotation from Hippocrates, p. 2. *ἐλλεβορίαν χρῆ*. Hippocrates gives *ἐλλεβορας* for *veratrum*, and *ἐλλεβορισμός* is used by Paulus Aegineta and Rhazes. The word *ἐλλεβορίαν* is used by Demosthenes and Plutarch. I doubt whether it be used by Hippocrates." S. P.

Hurd's Life of Warburton—Extracts from, 4to.

"That Life was prefixed to the posthumous 4to. edition of Warburton's Works, and therefore could in print be possessed only by the subscribers. The learned Mr. Gaches was a subscriber, and lent the book to Dr. Parr, who caused extracts to be made, from some apprehension that he might have occasion for them, if any unforeseen and unpleasant event should render it necessary for him to resume the controversy with Bishop Hurd. Dr. Parr met with many passages which offended him; but as the names of Dr. Jortin and Dr. Leland were studiously avoided, Dr. Parr was resolved not to defend any other excellent men, whom the biographer had treated harshly. Archbishop Secker found an advocate in Mr. W. \_\_\_\_\_: Dr. P. lamented the languor of the Wykehamists, in suffering the unjust attack on Bishop Lowth to pass unnoticed. Dr. Parr, in the correspondence between Bishops Hurd and Warburton, published after the death of Hurd, met with some offensive matter about Leland and Jortin, but as, in consequence of War-

burton's life written by Hurd, and softened too in all probability by Dr. Parr's publication, and perhaps extorted from Hurd sooner than he intended to let it see the light, there has been a considerable change in public opinion, Dr. Parr determined not to take up his pen."

*A volume called Halhed, Best, Rennell, &c. : containing—*

Halhed (C.) on the Authenticity of the Prophecies, 1795.—2. Richard Brothers' Prophecies, 1794.—3. A Sermon at Oxford, by Mr. Best.—"Mr. Best was a very good scholar. He became conscientiously a Member of the Church of Rome, and honorably resigned his Fellowship at Magd. Coll. Oxford."—4. "The learned" Dr. Rennell's Sermon before the Humane Society, 1795.—5. The Spirit of Christianity compared with the Spirit of the Times, by G. Wakefield, 1794.—6. Rennell's Sermon on Gaming, 1795.—"Dr. Rennell is said, with his own hand, to have put a copy of this animated Sermon under the knocker of Mr. Fox's door in South Street. I could wish the story to be untrue. But the eloquent Preacher did not employ his great talents in a Sermon against Sabbath-breaking, though his illustrious patron, Mr. Pitt, had lately fought a duel with Mr. Tierney, on a Sunday, on Wimbledon Common."

Novum Testamentum Vulgatæ Editionis, in Usum Cleri Gallicani in Anglia exulantis, 12mo. Oxon. 1796.

"The Bishop of Lyons acknowledged the favor in a most pathetic and elegant Letter, which is prefixed.

"All sincere and enlightened friends of the University will honor this deed of truly Christian love; and implore the blessing of Heaven on those who proposed and who promoted it.

"Why do the Romanists and Protestants revile each other? My Prayer is that God may bless both." S. P.

"Every intelligent, and serious, and honest teacher of the English Church, ought to read attentively the three following books." S. P.

The Catholic Liturgy, published by Gandolphy.

The Roman Missal, for the use of the Laity.

Vespers, according to the Roman Breviary.

#### DR. PARR'S PROJECTED LIFE OF DR. S. JOHNSON.

"The following useful, and some of them scarce books, from Falster to Colomesius, were many years ago read and laid by in a particular part of Dr. Parr's library, for the special purpose of being used by him, when he intended, on a very large scale, to write the life of Dr. Johnson. He meant also to employ the epistles of learned men to a great extent; the writings of Bembo, Politian, and other Italian scholars; the Parrhasiana of Le Clerc, with the Poggiana, Casauboniana, &c.; the Polyhistor of Mothoëus; and one of his critical works; various Writings on Criticism, and *De Ratione Studiorum*; some parts of Scioptus, D. Heinsius, and Salmesius de *Lingua Hellenistica*; with some critical works of H. Stephens; the *Opuscula Theologica et Philologica* of Ernesti; some *Academica Opera* of Heyne; *Placcius de Scriptoriis anonymis*; and various other Works, critical or historical, mentioned in this Catalogue. He just now remembers the *Aristarchus* of Vossius, a work of Ma... which he subjoined to his edition of Harpocration, entitled *Historia Rei Criticæ*; and Jousius de *Vitis Philosophorum*. He will ever have to lament that, amidst his cares, his sorrows, and his wants, he did not write the life of his learned and revered friend." August 18, 1812.

*Lines «joined to the Manuscript Catalogus.»*

Summe Deus! grates a me tibi semper agendas,  
Quod bona librorum, et provisæ frugis in annum est  
Copia; mente fruor quod sana in corpore sano,  
Natales læte numerans, et carnis amplexus.  
Discendi quod amor viget, atque instantis senecta  
Spes vitæ melioris in hæret pectore in imo.—S. P.

## THE DECALOGUE.

Exodus xxx. 1-17.

1. 2. AND God<sup>s</sup> spake all these words, saying, I am<sup>s</sup> Jehovah<sup>s</sup>

<sup>1</sup> אלהים [The nom. plur. of אלה God. Cocceius derives this word from אלה, *he swore, or cursed*, as if signifying that it is the province of the Deity alone to pronounce an execration; but others, with greater probability, deduce it from אלה, *coluit, he worshipped or adored*, as the Deity is alone worthy of adoration and worship. Throughout the Old Test. it is generally used in the plural;\* and by some this has been taken as an argument in favor of the divine Trinity. To this, however, it has been replied, that among the Hebrews, words expressive of majesty or dignity are almost always used in the plural, though the verb agreeing with them be in the singular. Of this numerous instances occur in the Old Test.; and where a doctrine is supported by many other irrefragable proofs, it is needless to have recourse to disputed words or phrases in order to confirm it.

<sup>2</sup> אנכי [Properly signifies *simply I*; but when the substantive verb is omitted, *anכי* includes its signification. This verse contains the *proem* or *preamble* to the divine law, and asserts the supreme power and authoritative right of the great Lawgiver.

יהוה [Jehovah—the incommunicable name of the Great God. There is no word in our language which fully expresses its meaning. It is derived from יהוה, and might be rendered the *eternal self-existent One*. So great is the reverence of the Jews for this name that they will not use it on any occasion; and they make a point of picking up every piece of paper lying in their way, lest the name of Jehovah should be written on it, and they should be guilty of trampling it under foot. A curious example of this superstitious reverence is exhibited by Josephus, who in his *Antiquities of the Jews*, vol. i. writes thus: *ὁ Θεὸς ἀνόητος [Miserable!]* *ἐν τῷ ὀνόματι τοῦ κυρίου ἀποκαταστήσει τὸν λαόν σου, καὶ ἡμεῖς οὐκ ἐσμεν ἀποκαταστήσει τὸν λαόν σου, καὶ ἡμεῖς οὐκ ἐσμεν ἀποκαταστήσει τὸν λαόν σου.* Perhaps it was a similar motive which induced the LXX to render it *κύριος*, which is properly the rendering of יהוה. Alas! that so much respect should be shown to the name of Jehovah, whilst his ordinances are despised, and his precepts disregarded.

\* Singular instances do, however, occur, as in Hab. i. 11.



thy God, who led thee forth out<sup>2</sup> of the land<sup>2</sup> of Egypt,<sup>3</sup> out of the house of servants.<sup>4</sup>

3. There shall not be to thee an idol<sup>5</sup> god before me.<sup>6</sup>

4. Thou shalt not make to thee a graven image,<sup>7</sup> nor a similitude of any thing which is in heaven<sup>8</sup> above, or which is in earth beneath, or which is in water under the earth;

5. Thou shalt not bow down<sup>9</sup> to them, and thou shalt not serve them, for I am Jehovah thy God, a jealous God,<sup>10</sup> visiting

<sup>1</sup> [הוצאתיך] *Have caused thee to go out, have led thee forth*; pret. in Hiphil of יצא, *he went out*, with the postfix יך, *thee*.

<sup>2</sup> ארץ] Properly the *earth* (Gen. i. 1, &c. &c.), or land, whether cultivated and inhabited, or barren and desert. It is used here *per synecdochen*, as grammarians term it, to signify a part of the earth, a region, a country.

<sup>3</sup> מצרים] The name of one of the sons of Ham (vid. Gen. x. 6.), the founder of the Egyptian nation; hence the name is applied to the land of Egypt.

<sup>4</sup> בית עבדים] *House of servants*; this may either mean the house wherein the Israelites were compelled to work; or it may be a metaphorical expression for a state of servitude. The LXX render it by οἴκου δουλείας, *house of servitude*.

<sup>5</sup> אחרים] *Strange, alien, &c.*; but *idol* seems to be its general meaning when coupled with אל or אלהים. (Vide Deut. v. 7.—xxvii. 14, &c.) It often occurs without either *al* or *aleim*, and denotes, according to Stockius, “eum qui natura non est Deus.” (Vide Ps. xvi. 4.\* Isa. xlvi. 8, &c.) Stock. Cl. in verb.

<sup>6</sup> על פני] לפני is properly *before me*; may not *al peni* be translated *against me, in opposition to me*?

<sup>7</sup> פסל] *Sculptile*; from פסל, *he carved or engraved*. It refers chiefly to statues of wood or stone.

<sup>8</sup> שמים] *Heaven*. Regarding the etymology of this word lexicographers are not agreed. While some derive it from שמם, *he wondered*; others endeavor to trace its origin to the Arabic سماء, or سما, *to be high, lofty*. Rab. Bechai says, “the heavens were created in the beginning, and were called שמים, because they are אש and מים, *fire and water*.” Vid. Stock. Cl. in verb.

<sup>9</sup> תשתחוה] *Thou shalt bend thyself down, thou shalt bow*. Fut. in Hithpael of שחך *he was bent*.

<sup>10</sup> אל קנא] *A jealous God*. Junius translates *al* as an adjective signi-

\* “Their sorrows shall be multiplied that hasten after another god;” thus paraphrased by Dr Hammond: “If others fall off from the true God, and betake themselves to the worship of *idols*, the false heathen gods of the Syrians, Moabites, &c. around them, &c.”

† “Before my face; or against my face; that is, against or before me. The Greek and Chaldee translate it *but me*.” Ainsworth, Com. in loco.

the iniquity<sup>1</sup> (perversity) of fathers upon children, upon the third and fourth generation of them<sup>2</sup> that hate me ;<sup>3</sup> (6) And preparing kindness<sup>4</sup> (mercy) to thousands<sup>5</sup> of them that love me, and keep my commandments.

7. Thou shalt not take up<sup>6</sup> the name of Jehovah thy God in vain ;<sup>7</sup> for Jehovah will not declare innocent (send away unpunished) whosoever takes up his name in vain.

8. Remember the day of rest, to sanctify it ;<sup>8</sup> (9) Six days thou shalt labor and perform all thy work ;<sup>9</sup> (10) But the seventh day is a rest in honor of Jehovah<sup>10</sup> thy God ; thou shalt not perform any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle,<sup>10</sup> nor thy guest,<sup>11</sup>

fying powerful, mighty ; and has the following note : " Actiologia mandati et interdicti superioris a natura Dei : *Zelotes est ac potentissimus.*"

<sup>1</sup> עָוֹן ] The primary meaning of this word seems to have been, declination from a straight line, like the deflexion of a curve from its tangent ; hence, since the path of righteousness is generally represented as straight, wickedness is regarded as a deflexion from it.

<sup>2</sup> לְשֹׂנְאֵי ] *Of them hating me* ; inf. in Kal שָׂנֵא, *he hates*, with the prefix ל, *to or of*, and the postfix י, *me*. The inf. is here treated as if it were a substantive, a construction familiar to the Greek, as well as to the Hebrew, as *καίρος του ἔρχου*.

<sup>3</sup> חֹסֵד ] Its primary meaning is *piety, holiness*. This it may retain here ; for it is a doctrine of Scripture that those who love God shall grow in likeness to him, and so in *piety and holiness*.

<sup>4</sup> אֲלָפִים ] *Thousands*, derived by some from אָלוּף, *a leader* ; because, say they, the number 1000 is the leader of, and comprehends all the rest :—may it not rather be derived from the letter א, which, with the accent, denotes a thousand ?

<sup>5</sup> תִּשָּׂא ] *Thou shalt take up*. *To take up* is often used in Hebrew as synonymous with *to speak or utter* ; thus it is used in Ps. l. 16, "*take my covenant in thy mouth* ;" Ez. xxvi. 17 ; "*they shall take up a lamentation* ;" Numb. xxiii. 7, "*he took up his parable*," &c.

<sup>6</sup> לְשׁוֹן ] *In vain*, lit. *upon a vanity*, a light or trifling occasion. The LXX render it by *ἐν ματαιῳ*.

<sup>7</sup> לִקְדָּשׁ ] Vide note 1 above. קָדַשׁ signifies to separate or set apart ; but that which is set apart from a common to a religious use, becomes thereby sacred ; hence it denotes also to consecrate or sanctify.

<sup>8</sup> מְלֹאכְתֶּךָ ] *Thy work*, thine ordinary duties, which if discharged on an extraordinary day, like the sabbath, become sinful.

<sup>9</sup> לַיהוָה ] *In honor of Jehovah*. "I think this translation exhibits a juster meaning than the common one, *the sabbath of the Lord thy God*. The preposition ל is often used to express *in honor of*, or *by appointment of*." Dr. Wilson's Heb. Gr. p. 92.

<sup>10</sup> בְּחֵמֶת ] *Thy cattle*. בְּחֵמֶת *a brute, herd or flock* ; from בָּהֵם, *he was dumb*.

<sup>11</sup> גֵּר, *advena, παροικος*.

who is within thy gates : (11) For in six days Jehövah made the heavens and the earth, the sea, and every thing which is in them ; but he rested<sup>1</sup> on the seventh day ; wherefore Jehovah blessed the seventh day, and sanctified it.

12. Honor thy father and thy mother, in order that thy days may be prolonged on the land<sup>2</sup> which Jehovah thy God giveth thee.

13. Thou shalt not murder.<sup>3</sup>

14. Thou shalt not commit adultery.

15. Thou shalt not steal.

16. Thou shalt not answer against thy neighbor<sup>4</sup> with falsehood (falsely).

17. Thou shalt not covet (desire) the house of thy neighbor ; thou shalt not covet the wife of thy neighbor, nor his male servant, nor his female servant, nor his ox, nor his ass, nor any thing belonging to thy neighbor.

N. b. 1.

## ADVERSARIA LITERARIA.

NO. XLIII.

### THE PLAGUE.

" NOTICE on the treatment of the plague (called El Waba)

<sup>1</sup> [נָחַם] *And rested.* It is the fut. in 'Kal of [נָחַם] ; but in virtue of the prefixed נ, is translated as the preterite. This conversive power of נ, by which a future is converted into a preterite, and a preterite into a future, has puzzled grammarians not a little. Dr. Wilson says regarding it, " This promiscuous use of the preterite and future appears to me very inexplicable. After all my research I have found no satisfactory account of it." Heb. Gr. p. 226, note.

<sup>2</sup> [אֶרֶץ] *Land.* It denotes in general earth ; but it is specially applied to fertile and cultivated land by which it is distinguished from עֵדֶן, which means land of any kind, vide note 5.

<sup>3</sup> [רָצַח] *Thou shalt murder.* The commandment does not forbid the taking away of life on any occasion ; but the taking away of the life of man designedly and from malice.

<sup>4</sup> [רֵעִי] *Against thy neighbor.* The word neighbor here, and in the following commandment, is used in the same extensive sense in which our Lord uses it (Luke x. 27.), to signify our brethren of mankind throughout the world. We are to answer the questions of every man without falsehood.

by the African Arabs. Friction with olive oil as a remedy for the plague was first discovered by Mr. Baldwin, British consul in Egypt, during the latter part of the last century; the particulars of which discovery have been so often before the public, that it would be superfluous to repeat them. During the plague which depopulated the empire of Morocco, in 1799, a description of which will be found in Jackson's account of Morocco, and in the Appendix to Shabeeny's account of Timbuctoo, Mr. Jackson recommended this remedy, which had the utmost success; afterwards, Mr. Colassen, the Portuguese consul to Morocco, added the internal application of olive oil, and distributed the remedy to the Africans, who having afterwards translated it into their own language, the Arabic, it was sent to Lisbon to be printed, for the purpose of giving so easy and efficacious a remedy greater publicity by distribution. The following is the remedy; it is a literal translation from the Arabic:—

“In the name of the merciful and commiserating God.—Every good is from God, nor is any power given to his creatures but that which proceeds from the Almighty and High God. The sons of Adam derive much benefit from oil, with the help of the High God, whether it be used as a drink, an ointment, or a light; and besides these three uses, the Almighty God has graciously granted a further use of it to the sons of Adam, viz. as a remedy. Whoever is afflicted with the evil denominated the plague, from the first instant in which he feels pain of fever, let him drink oil without delay, as much as he conveniently can swallow, which quantity should not be less than five or six ounces weight; and whatever is drank over and above this said quantity will do good, not harm. After drinking the oil, let him anoint himself over the whole body with it; and after having done this, let him go to bed, cover himself well with clothes until he shall perspire, for perspiration is the effect desired; and it is that which gives recovery to the sick person, who gradually feels relief from his sickness after this perspiration, by the help of God: for health and strength are in the hands of the most high and adorable God, and there is no other God but him.”

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<sup>1</sup> The ounce of North Africa is about one-fifth heavier than the English avoirdupois ounce, or twenty per cent heavier: it was unnecessary to add, that the oil here alluded to is olive oil.

## SALE OF THE REV. H. DRURY'S LIBRARY.

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Aristoteles de Cœlo et de Mundo—Ejusdem Metaphysica, Latine. Ms. Codex Sæculi xiv. in Membranis, optime conservatus, cum Scholiis interlin. et ad marginem apposis, constat foliis 202. Litera initiales auro et coloribus depictæ sunt. Elegantly bound in blue morocco.—5*l.*

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Astronomi Veteres, scilicet, J. Firmicus, M. Manilius, Aratus Gr. et Lat. Proclus Gr. et Lat. fine copy, elegantly bound in hog-skin, with joints, gilt leaves, by Lewis, Venetijs, Aldus Romanus, M D.—6*l.*

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## LITERARY INTELLIGENCE.

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MR. PRIESTLEY'S New Edition of *Fucciolati's Lexicon*, in 2 vols. royal 4to. Pr. 10l. 10s. has just been enriched by an Appendix containing; an Auctarium by J. BAILEY, A.M. Trin. Coll. Camb.—*Latinitatis Index Etymologicus*, ex Jo. Matthiæ Gesneri *Novo Linguae et Eruditionis Romanae Thesauro* excerptus—*Siglarium Romanum*; sive, *Explicatio Notarum ac Literarum*, quæ hactenus reperiri potuerunt, in marmoribus, lapidibus, nummis, auctoribus, aliisque Romanorum veterum reliquiis: ex edit. Jo. Gerrard—*Horatius Tursellinus De Particulis Latinae Orationis*, post curas Jac. Thomasii et Jo. Conr. Schwarzii.

*Aristophanis Comædiæ*, cum Scholiis et Varietate Lectionis. Recensuit IMMANUEL BEKKERUS. Accedunt Versio Latina, Deperditarum Comoediarum Fragmenta, Index locupletissimus, Notæque Brunckii, Reisigii, Beckii, Dindorfii, Schutzii, Bentleyi, Dobrei, Porsoni, Elmsleii, Hermannj, Fischeri, Hemsterhusii, Kuinoelii, Hopfueri, Conzii, Wolfii, &c. &c. 5 vols. 8vo. Pr. 4l. The Notes form 3 vols. out of the 5, and may be had separate, Pr. 2l. 12s. 6d. A few copies are struck off on large paper, Pr. 6l. 6s. for the 5 vols.

*Isocratis Panegyricus*, cum Mori suisque annotationibus edidit Gul. Dindorf. Lips. 1826. 8vo.

*Disputatio de Oraculo Dodonæo*, auctore Frid. Cordes. Groning. 1826. 8vo.

*Histoires Diverses D'Elie* traduites du Grec avec le texte en regard et des notes, par M. Dacier. Paris, 1827, 8vo.

*Lectiones Stobenses ad novissimam Florilegii editionem congestæ* a Frid. Jacobs. Præfixa est Epistola ad Aug. Meinekium, Vir. Clar. Jenæ, 1827, 8vo.

The very learned Jos. Kopp, Professor Lycei Monacensis, who has recently published from Greek Mss. *Damascii Philosophi Platonici Quæstiones De Primis Principiis*, says in a note to p. 389 of this work, that he is about to publish the Commentary of this Damascius on the *Parmenides* of Plato.



Professor Kopp in his edition of Damascius, speaking of those who have published the Chaldean Oracles, says: "Eadem plenius dedit Taylor, vir vere Platonicus, in *Classical Journal* anni 1817, Part. xxxii." See p. 12. of his Preface. And in a note to p. 115, he again refers the reader to this Collection of these Oracles.

*Scriptorum Veterum nova Collectio, è Vaticanis Codicibus editis, &c.*—Tomus II. *Historicorum Græcorum partes novas complectens.* Romæ, Typis Vaticanis, 1827, 4to. Greek and Latin, about 800 pages, with 3 copper plates.

This second volume of the new collection of inedited ancient writers, which M. Angelo Mai has undertaken to extract from the inexhaustible mine of the Vatican Mss. contains:—

I. New portion of Diodorus Siculus; viz. extracts from book 7 to 10, and from 21 to 40, *i. e.* the end of the history—134 pages.

II. New portion of Dion Cassius, from the beginning of the history, to the battle of Cannæ. It is well known, that the whole portion of the history from which the extracts are given, was lost. After a hiatus in the Mss., the supplements of Dion continue in the times of the emperors, edited and inedited portions alternating—130 pages.

III. New portions of Polybius; *i. e.* extracts from book 7 to the end of book 39—92 pages.

IV. New portions of Dionysius Halicarnassus; *i. e.* extracts from book 12 to 20, that is, to the end of the history—61 pages.

V. New portions of the history of Eunapius, from Constantine to Pulcheria—48 inedited, and 24 edited pages.

VI. Fragments of the history of Dozippus—12 inedited, and 12 edited pages.

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XII. Inedited fragments of Cubulus the Platonician; Julian the Astrologer; Germanus the Patriarch; Basileus the Emperor; Theodore Melochita—18 pages.

The remainder of the volume is filled with the Editor's illustrations; a catalogue of ancient political writers, by him compiled for the first time, copious indexes, and a preface, in which he gives also a fragment of a Greek discourse on Dionysius Halicarnassus, containing a grand eulogium on Rome, and a sketch of a panegyric on Michael, the seventh Greek Emperor. The Editor dedicates the volume to Pope Leo XII., of whose reign he gives a sketch.

50 copies are ordered by the Academies of the Netherlands, 50 by the King of France, 12 on vellum by the Grand Duke of Tuscany, &c.

*Q. Horatii Flacci Opera*.<sup>\*</sup> containing an Ordo and Verbal Translation, interlinearly arranged; with preliminary dissertations illustrative of the life, writings, and versification of Horace. By P. A. NUTTALL, LL.D. Editor and Translator of Juvenal's Satires, Virgil's Bucolics, &c. 4 vols. 18mo. Price 16s.

*The Reasons of the Laws of Moses*, from the "More Nevochim" of Maimonides. With Notes, Dissertations, and a Life of the Author. By JAMES TOWNLEY, D.D. 1 vol. 8vo. Price 10s. 6d. bds.

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*An Inquiry into the Structure and Affinity of the Greek and Latin Languages*, with occasional comparisons of the Sanscrit and Gothic; and an Appendix, in which the derivation of the Sanscrit from the Greek is endeavored to be established. By GEORGE DUNBAR, F.R.S.E., and Professor of Greek in the University of Edinburgh. In post octavo.

*The Œdipus of Sophocles*, literally translated into English Prose, from the text of Brunck, diligently compared with that of Erfurdt and other Editors. In the same page with the translation are given the original Greek, the metres, the order, and English accentuation; with Notes, for the use of Students. By T. W. C. EDWARDS, M.A. In 8vo. price 8s. in boards, or on large paper, 12s.

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*Greek Gradus*; or a Greek, Latin, and English Prosodial Lexicon; containing the Interpretation, in Latin and English, of all Words which occur in the Greek Poets, from the earliest period to the time of Ptolemy Philadelphus, and also exhibiting the Quantity marked of each Syllable, thus combining the advantages of a Lexicon of the Greek Poets and a Greek Gradus: for the use of Schools and Colleges. By the Rev. JOHN BRASSE, B.D. late Fellow of Trin. Coll. Camb. One thick vol. 8vo. Price 20s. bound. [Will be published on the 10th of November next.]

The last No. (39.) of the New Edition of *Stephens' Greek Thesaurus*, containing the General Index, &c. will, it is expected, be published at Christmas.

## FOREIGN LITERARY INTELLIGENCE.

### *Contents of the 'Journal des Savans' for April, 1827.*

1. Voyages et aventures dans les provinces de Perse situées sur les rives meridionales de la mer Caspienne, par J. B. Frazer. [2nd article of the Baron Silvestre de Sacy.]

2. Notices sur les Nuraghies de la Sardaigne, considérés dans leurs rapports avec les résultats des recherches sur les monumens cyclopéens ou Pelasgiques, par L. C. F. Petit-Radel. [Letronne.]

3. Initia Philosophiæ ac Theologiæ ex Platonis fontibus ducta, sive Procli et Olympiodori in Platonis Alcibiadem commentarii; ex codd. Ms. nunc primum edidit Freid. Creuzer. [Cousin.]

4. Yadjnadata badha, ou la mort de Yadjnadata, episode extrait du Ramayana, poëme épique Sanscrit, donné avec le texte gravé, une analyse grammaticale très détaillée, une traduction Française, et des notes. [Eugene Burnouf, fils.]

5. Monumens Littéraires de l'Inde, ou mélanges de littérature Sanscrite, par A. Langlois. [Chezy.]

6. Œuvres de Macrobe, traduits par Ch. de Rosoy. [Daunou.]

7. Nouvelles Littéraires.

*May.*

1. Jurisprudence générale des mines en Allemagne, traduite de l'ouvrage de Franz Ludwig von Cancrin, par M. Blavier. [Art. of M. Chevreul.]

2. Description et explication historique des monnoies orientales, anciennes et modernes, du cabinet de M. W. Marsden. [Le Baron Silvestre de Sacy.]

3. Atlas ethnographique du globe, ou classification des peuples anciens et modernes d'après leurs langues, par M. J. Balbi. [Abel Remusat.]

4. Les Satires de Juvenal, traduites en vers Français, avec le texte en regard, par V. Fabre de Narbonne. [Raynouard.]

5. Œuvres de Macrobe, traduites par M. Ch. de Rosoy. [2nd art. of M. Daunou.]

6. Nouvelles Littéraires.

*June.*

1. Initia Philosophiæ ac Theologiæ ex Platoniciis fontibus ducta, sive Procli et Olympiodori in Platonis Alcibiadem commentarii. [2nd art. of M. Cousin.]

2. Mémoires sur la famille des Légumineuses, par M. Aug. Decandolle. [M. Tessier.]

3. Harethi Moallaca cum Scholiis Zurenii à codicibus Parisiensibus, et Abulolæ carmina duo inedita à codice Petropolitano, edidit, Latinè vertit, et commentario instruxit Johannes Vullers. [The Baron Silvestre de Sacy.]

4. Essais historiques sur le parlement de Province depuis son origine jusqu'à sa suppression, par M. Cabasse. [M. Raynouard]

5. Histoire de Bretagne. [M. Daunou.]

6. Nouvelles Littéraires.

*Institut Royal de France et Société Asiatique.*

On the 24th of April last, at the annual public meeting of the Four Academies, among the various papers read, was an interesting discourse by M. Jomard, being Observations on the geographical discoveries recently made in Central Africa, and on the state of civilisation among the people inhabiting those regions; also extracts from a memoir, having for its title "Notions of the Ancients on Central Africa compared with recent discoveries."

The following discourse on the prize founded by the Count de Volney was read: "The commission charged with the execution of the endowment made by the Count de Volney has made known in its report of 24th April, 1825, the motives which again have determined it to offer to competition the means of realising the views of the founder, and that in the same terms as before offered, in

declaring that the commission *intended to encourage all labor having for its object to give currency and execution to his method of transcribing the Asiatic languages in European letters regularly organised.* The commission had decided that the competition should remain open until the end of the year 1826, and that the prize which was to be fixed on the 24th of April, 1827, should be doubled, and be of the sum of 2400 francs, or 86*l.* sterling. Only five memoirs have been sent to the commissioners, and they have adjudged the prize to that which has been enveloped under number 2, and which has for its motto *Non sum nescius quantum susceperim negotii, qui imitari scriptura conatus sum voces AUCTOR AD HEREN.* The author of this memoir is M. *Schleyermacher*, librarian at Darmstadt, who has already partaken of the prize at the competition or concurrence of 1822. The commissioners call to recollection that the question put to competition on the 24th April, 1826, is, *To examine if the absence of all writing or the use of hieroglyphic or ideographic writing, or of alphabetic or phonographic writing have had any influence on the formation of language among those nations which have made use of one or the other of these modes of writing, or which have existed for a long time without any knowledge of the art of writing; and in the event of this question being decided affirmatively, to determine wherein has consisted this influence.* For the development of this question the commissioners refer to the report which they published in the *Journal des Savans* for April 1826, page 247-249. The prize will be 3600 francs: all persons are permitted to contribute or concur except the resident members of the French *Institut*. The memoirs are to be written in French or in Latin, and positively will not be received after the 1st January 1828, addressed free of expense, to the office of the secretary of the *Institut*, and are to carry a motto which is to be repeated in a sealed ~~en~~ accompanying the memorial, and containing the name of the author. The concurrents are apprised that the commissioners will not return any of the books that shall have been sent to the secretary's office; but the authors of the respective memoirs will have the liberty to procure copies if desired.—All the articles read at this meeting of the Four Academies have been printed by Firmin Didot, in 81 pages in 4to.

*La Société Asiatique* of France held its annual meeting on the 30th April last, under the presidency of the Duke of Orleans, which was the sixth meeting since the institution of the society. As usual, abundance of reports were presented relative to oriental literature. M. Abel Remusat presented a report on the labors of the council of this society during the year 1826. The works which have been printed by the society amount to four: 1. The text of the Sanscrit drama of *Sacotala*, by M. Chézy: 2 the poem of *Nerses* on the capture of the town of *Edeasa*, in the Armenian language, revised by M. Saint-Martin: 3. The Georgian voca-

bulary, revised and arranged by M. Klaproth: 4. The fourth and last part of the Chinese text of Nang-tseu, by M. Stanislas Julien. The reporter communicated in a rapid review the principal labors which have been executed in different parts of the world on subjects relative to oriental literature; M. Champollion, Junior afterwards gave a statement of the principal historical results of the Phonetic system. The Baron Silvestre de Sacy read a memoir on some Arabic papyrus and on the writings of the Hedjas, and M. Stanislas Julien a novel translated from the Chinese, intitled 'The Two Orphans.'

#### SELECTION OF NEW PUBLICATIONS.

1. *Collectio Davidis*. Catalogue of the celebrated Hebrew library, collected under the care of R. David Oppenheimer, ex-chief of the synagogue of Prague, containing Hebrew works in all the departments of literature, printed or in Ms., in 8vo. Ham-burgh, 1826.

This Catalogue is that of the celebrated collection of Hebrew books so advantageously spoken of by the learned Orientalists Michaelis and Wolf. This library contains about 7,000 vols., of which nearly 1,000 are Ms.

2. *Bhagavad-Guita*, id est, *θεσπέσιον μέλος*, sive Almi Krichnæ et Arjounæ colloquium de rebus divinis, Bharatæ episodium. Textum recensuit, adnotationes criticas et interpretationem Latinam adjecit A. G. Schlegel, in Academia Borussica Rhenana, typis regiis 1823. In 8vo. magno.

3. Observations on the criticism of *Bhagavad-Guita* inserted in the *Journal Asiatique*, vol. ix. p. 3. by A. F. Schlegel.

4. An Inquiry into the Philosophy of *Bhagavad-Guita*, by Guillaume de Humboldt.

5. On the grammatical character of the Chinese language compared with that of other languages, by G. de Humboldt.

6. *Diella Educazione*, On the Education of Children, a treatise by Plutarch, translated into Italian, with five discourses, by the Marquis Angelelli, 1 vol. in 8vo. Bologna; the titles of which discourses are, 1st, of some precautions taken by the ancients respecting marriages; 2nd, of nurses and instructors; 3d, of study and corporal exercise; 4th, of silence; 5th, of some of the effects resulting from the want of instruction.

7. *History of China*. They write from Stockholm that Ringstroem is printing a *history of the sovereigns of China*, which is generally considered as a valuable work.

8. *Geschichte des Osmanischen Reichs*, i. e. A History of the

Ottoman Empire, collected for the most part from manuscripts and records which have never before been consulted, by Joseph de Hammer. 6 vols. in 8vo., with maps. Posth. Price of each vol. 20 francs. This celebrated Orientalist, after 30 years' labor, has collected historical matter relating to the Ottoman empire, from 200 works, written in Turkish, Arabic, and Persian.

9. *Dictionnaire Historique*, or a history of men who have distinguished themselves by their genius, talents, virtues, errors, or crimes, from the creation of the world to this present time, by the Abbé de Feller; 7th edition, embellished with many new articles, 17 vols. in 8vo., with 3 vols. of supplementary biography. Price 5 francs each vol.

10. *La Langue Hébraïque restituée*, and the original meaning of Hebrew words established and proved by their radical analysis, by F. d'Olivet, 2 vols. in 4to., 30 francs.

11. *Nouvelles Recherches* on the epoch, of the death of Alexander the Great, and on the Chronology of the Ptolemies; or a critical examination of the work of Champollion Figeac, intitled *Annales des Lagides*. Paris.

12. *Abrégé de Géographie Moderne*, or an historical, political, civil and natural description of the empires, kingdoms, states, and their colonies, &c. &c. of the world, by Pinkerton, Walckenaer, and Eyie, preceded by an introduction to mathematical and physical geography, and followed by a summary on ancient geography. A new edition, with 9 maps, conformable to the political divisions of Europe in 1827. 2 vols. in 8vo. Price 14 francs.

13. Translation of the Talmud into French.

A learned society of Varsovie, consisting of Israelites, has imposed on itself the task of translating into French the Talmud, to which is added, a comparison with the Talmud of Jerusalem and of Babylon, together with a commentary.

14. Notice of the grand Chinese Encyclopedia, intitled, *Kou Kín Thou Chu*.

This imperial and authentic collection of ancient and modern books, which was commenced about the year 1680, and finished in the course of last century, contains 32 *tian*, or grand subdivisions, and 10 thousand sections: the *tians* are as follow:

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| 1. <i>Thian Siang</i> , Astronomy.           | Geography.                                  |
| 2. <i>Soui Koung</i> , Calendars.            | 9. <i>Houang ky</i> , Emperor.              |
| 3. <i>Ly fa</i> , Chronology.                | 10. <i>Koung wei</i> , Palace.              |
| 4. <i>Chu tching</i> , Divination.           | 11. <i>Kouautchang</i> , Officers of the    |
| 5. <i>Kuen yu</i> , the Earth.               | Government.                                 |
| 6. <i>Tchi fung</i> , Military Divisions and | 12. <i>Kia fan</i> , Domestic Instructions. |
| the Subdivision of Garrisons.                | 13. <i>Kiao i</i> , Laws of Social Life.    |
| 7. <i>Chanichhouan</i> , Mountains and Ri-   | 14. <i>Chi tsu</i> , Families and Genea-    |
| vers.  | logies.                                     |
| 8. <i>Pian i</i> , Frontiers and Foreign     | 15. <i>Jin szu</i> , Human Occupations.     |



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| 16. <i>Konei yuan</i> , Women.               | 26. <i>Thsiuan heng</i> , Weights and Measures. |
| 17. <i>Y'chu</i> , Magic Arts.               | 27. <i>Chy ho</i> , Provisions and Merchandize. |
| 18. <i>Chin i</i> , Spirits and Miracles.    | 28. <i>Li i</i> , Ceremonies and Customs.       |
| 19. <i>Kin tchhoung</i> , Living Beings.     | 29. <i>Lo liu</i> , Music.                      |
| 20. <i>Ehsao mou</i> , Plants and Trees.     | 30. <i>Jouug tchuig</i> , Military Art.         |
| 21. <i>King tsi</i> , Books and Literature.  | 31. <i>Thsang hing</i> , Penal Laws.            |
| 22. <i>Hio yan</i> , Commentators.           | 32. <i>Khao khoung</i> , Public Works.          |
| 23. <i>Ouen hio</i> , Eloquence.             |   |
| 24. <i>Tau hio</i> , Doctrine of Characters. |   |
| 25. <i>Siuau kin</i> , Promotions.           |   |

Every division is subdivided into sections and chapters ; there are in all 6109 volumes, comprised in 520 *han*, or envelopes, with 2 envelopes for the Index : more than half of the characters in copper which had been used for the impression of this work having been worn out, the emperor *Kian-loung* substituted, in 1773, plates of wood, with which were printed the *Szu khou thsinuan chu*, or immense collection of 4 magazines, a notice of which was given by Amyot in his 13th and 15th vol. of *Memoirs of the Chinese*.

15. *Meng-Tseu*, vel *Mencium*, inter *Sinenses Philosophos*, ingenio, doctrina, nominisque claritate *Confucio proximum*, edidit, *Latina interpretatione, ad interpretationem Tartaricam utramque recensita, instruxit, et perpetuo commentario, e Sinicis deprompto, illustravit Stanislaus Julien, Societatis Asiaticæ et comitis de Lasteyrie impensis. Pars posterior: in 8vo. 118 pages and 100 plates of lithographic text. Paris.*

16. *De Dionysii Alexandrini circa Apocalypsin Johannem sententia.*—Observations, by P. M. Monster ; in 8vo. Copenhagen. 1826.

17. *C. Cornelii Taciti de situ, moribus, et populis Germaniæ libellus* ; textu recognito cum selecta varietate lectionis, et brevi, tum aliorum, tum sua annotatione ; edidit G. Fr. C. Günther. In 8vo. Price 4 gr. Helmstadt, 1826.

The edition of the *Germania* which Bredow published in 1816 having been exhausted, M. Günther undertook to replace it, in a way more proper to improve the actual studies of Tacitus : with this view he has omitted all the archeological and geographical explications of Bredow, selecting those which he thought most proper to explain the diction of Tacitus : with this view he has consulted the modern labors of Passow, Dittthey, Hess and Barker.

18. *Veterum Hebræorum notiones de rebus post mortem futuris, ex fontibus collatæ Dissertat. Inaugur. J. G. G. Johaunsen. Copenhagen. 59 pages in 8vo: 1826.*

Ancient nations in general designate the soul as wind, which

in Hebrew and in Arabic is *ruḥ*, and *nephesh*, in the same languages, is breath, spirit, animation: these two terms are discussed in the above work, and Johannsen thinks that *scheol* is a word by which the Jews understand a subterraneous place wherein the souls of the dead were united, to repose near to each other.

19. M. Hammer, the celebrated Orientalist, thinks he has discovered in the golden meadows of Masoudi, that the thousand and one nightly entertainments were not originally written in Arabic, but in Persian or Indian, and that they were translated into Arabic, as well as the history of Sindbad the Sailor, during the reign of the Khalif El Manḥoun: the passage of Masoudi which is cited by M. H. in confirmation of this opinion is as follows:

وقد ذكر كثير من الناس ممد كه معرفة باخبارهم اد هذه  
اخبار موضوعة مزخرفة مصنوعة نظمها مد تقرب الملوك  
بروايتها وصال علي اهل عصره بكفظها والمدادكة بها  
وان سببها سبيل الكتب المنقولة الينا والمتروكة لنا من الفارسية  
والهندية والرومية بل تاليفها مثل ماذكر مثل كتاب هزار  
افسان

وتفسير ذلك بالعربية الف خرافة والخرافة بالفارسية  
يقال لها افسان والناس يسمون هذا الكتاب الف الليلة وهو  
خبر الملك والوزير وابنته ودايتها وهما شيرزاد ودينارزاد  
ومثل يلقد وشماس وماخيه من اخبار ملك الهه — د  
والوزراء وكتاب سندباد وغيره في هذا المعنى

## TRANSLATION.

"Many well-informed people acquainted with their history (i. e. of the Arabs) assert, that these tales (of Erish) were composed and fashioned at leisure for the purpose of procuring the favor of princes, and their contemporaries, to whom they were related, after being first thoroughly learned and retained in memory.

"And the subject of these tales is similar to that of those tales which have reached our days, and which have been translated for us from the Persian, the Indian, or the Roman,<sup>1</sup> and have been composed in like manner with the writings

<sup>1</sup> Romie. This term, which literally means Roman, has a different signification when used by Muhammedans, who apply it to signify Europeans or Christians in general; but here it seems to relate to the Greeks, who were the only Europeans who translated Oriental works during the period here alluded to.

of *Hezzar Essan*, which in Arabic are denominated *The Thousand Tales and a Tale*; in Persian they are called *Efsan*, and people call this book *The Thousand Nights*: it contains information respecting a prince, a minister, his daughter, and a nurse, their names being Shirzad and Dinarzad. Similar also to *Ilkand* and *Shimmas*, and what is found therein respecting Indian princes and ministers; also the book of *Sindbad*<sup>1</sup> (the Sailor) is of this description."

We do not mean to doubt the oriental erudition of M. Hammer, which is deservedly established throughout the learned world, but we would ask him this question, does he not think this passage may be an interpolation, since it is not in the Ms. copy of Masoudi's work which is in the royal library at Paris, nor probably in any other copies of Masoudi's work which are to be found in any of the libraries of Europe, except that of the Chevalier Italinsky?

20. M. Kosegarten, the oriental professor at Jena, and an associate member of the Société Asiatique of France, invites oriental amateurs to subscribe to his publication of the *Annals of Tabari*, viz. the Arabian text, with a Latin translation opposite to it, in large 4to.: the first vol. will appear in 1827, price 12 francs, to be paid for on delivery.

It is well known that this is one of the most celebrated historical works of Arabian literature. Greifswald. 4 Nov. 1826.

21. *Aristotelis Rerumpublicarum Reliquiæ*; collegit, illustravit, atque prolegomena edidit, C. F. Neumann, Professor. Price 22 gr. Heidelberg, 1827.

22. *L. Annæi Senecæ* pars prima, sive opera philosophica, quæ recognovit, et selectis, tum J. Lipsii, Gronovii, Gruteri, Rhenani, Ruhkopfii, aliorumque Commentariis, tum suis illustravit notis M. N. Bouillet, in Sanctæ-Barbaræ collegio philosophiæ professor. vol. 1st in 8vo. of 49 leaves. Paris, 1827.

<sup>1</sup> See the 4th vol. of the Persian dictionary of the Sultan of Oude, called the Seven Seas, in voce *Sindbad*, p. 109.

## CORRESPONDENCE.

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*Porson's Letters to Travis* will be inserted in our next Number. We are obliged to the learned Professor for the suggestion, as it is our intention to republish scarce and valuable Tracts.

*Philo-Judæus* is too metaphysical for our pages.

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We have received from Cambridge an English Poem on *The Druids*, to which it seems the Prize should this year have been awarded, but as it was not published in the collection, we thought it right to give what we have printed. We presume the following observations appended to the Poem will sufficiently decide the point, whether Mr. HANKINSON of Corpus Coll. should have been the successful competitor, or Mr. C. WORDSWORTH, to whom the prize was awarded.

*Corpus Christi, July 2, 1827.*

The Master of Corpus Christi begs leave to state to the Members of the University the circumstances which have induced him to recommend the publication of the following poem.

A few days ago the Master of Corpus Christi was informed that the same number of votes was given to the exercise of a member of his college for the Chaucer's medal, as to that of the successful candidate. On inquiring of Professor Scholefield whether this was the case, the Professor stated that six of the Examiners were present at the decision, and that there being three votes for each exercise, the Vice-Chancellor was considered to have the casting vote; although, on reference to the Calendar, he (the Professor) did not find this to be the case.

On this, the Master of Corpus Christi called on the Vice-Chancellor, who stated that the number of votes were *four* and three, as the Public Orator gave his vote in *writing*. This being mentioned to Professor Scholefield, he said, that certainly a note was read at the meeting by the Vice-Chancellor from the Public Orator, but that if he had in the least imagined that it was to be considered a *vote*, he himself, as well as another of the Examiners present, would have protested against such a proceeding.

In reply to a circular which the Master of Corpus Christi addressed to each of the Examiners, requesting to be favored with their reasons for not declaring the two Candidates equal, the Public Orator answered to this effect,—that being in Norfolk at the time of the meeting, he could not speak to the fact of the votes being equally divided; and that whenever such equality of votes occurs, the Vice-Chancellor's vote determines the question, as he recollects to have once happened since he became an Examiner for the University scholarships.<sup>1</sup>

The Master of Corpus Christi conceives that if under any circumstances the Vice-Chancellor has the casting vote in deciding *this* prize,—it cannot be until all the Examiners have been called in.

When the Master of Corpus Christi was Vice-Chancellor the same circumstance occurred, the votes were equally divided between two poems, upon which they were referred to another of the Examiners (Professor Dobree), who gave his opinion in favor of that exercise for which the Vice-Chancellor did not vote, and to which the prize was accordingly awarded.

Hence it appears that as far as the decision of the Examiners went, the two poems were equal, and one Candidate has as just a claim to the medal as the other. Under these circumstances, the Master of Corpus Christi has thought it right to recommend the publishing of this poem.

<sup>1</sup> In some cases it is specially provided, as in the Porson's prize, that the Vice-Chancellor shall have a casting vote, *if necessary*.

#### ERRATUM.

Page 92, line 20, for 936 read 963.

THE  
CLASSICAL JOURNAL;

N<sup>o</sup>. LXXII.

DECEMBER, 1827.

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LATIN POEM.

*Verses by WILLIAM PITT, first Earl of Chatham, written at Trinity College, Oxford, in his first year, on the death of George I.*

---

ANGLIACÆ vos o præsentia numina gentis  
Libertas! atque Alina Themis! Neptune Britannii  
Tu pater Oceani! (si jam pacata Georgi  
Imperio tua perlabi licet æquora) vestro, 5  
Triste ministerium! pia solvite munera regi.  
At teneri planctus absint, mollesque querelæ  
Herois tumulo; quas mors deflenda requirit,  
Gesta vetant lacrymas, justæque superbia laudis.  
Instare horribiles longe lateque tumultus,—  
Hic super Hispanos violenta tumescere campos 10  
Belli diluvies, illic ad flumina Rheni  
Ardentes furibundus equos immittere Mavors.  
Heu quam in se miseri cladem stragesque cierent!  
Quot fortes caderent animæ! quot gurgite torquens  
Sanguineo fluvius morientia corpora in altum 15  
Volveret oceanum! ni te succurrere sacro,  
Te solum, visum superis, Auguste, labanti.  
Tu miserans hominum pacem super astra volentem  
Imperio retines, terrasque revisere cogis.  
Dextera quid potuit, primis ubi fervor in armis 20  
Impulit ulcisci patriam, populosque gementes,  
Turcarum dicant acies, versisque cohortes  
Turbatæ signis; dicat perterrita Buda,  
Invitaque tuos prætollat laude triumphos,  
Fulmina cum attonitum contra torquenda tyrannum 25

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Vidit et intremuit. Rerum at jam lenior ordo  
 Arrisit, gladiumque manus consueta rotare,  
 Majus opus ! gratæ prætendit signa quietis.  
 Quare agite, o populi, tantarum in munere laudum  
 Sternite humum foliis. Sed vos ante omnia Musæ 30  
 Cæsarem ad astra feretis ; amavit vos quoque Cæsar ;  
 Vestraque cum placidâ laurus concrevit olivâ.  
 Felix, qui potuit mundi cohibere tumultus !  
 Fortunatus et ille, ægri solamen amoris  
 Qui subit Angliacis, tanti audit nominis hæres. 35  
 Auspice te, cives agitans discordia, ludo  
 Heu satiata nimis ! furias annemque severum  
 Coccyti repetat, propriosque perhorreat angues.  
 At secura quies, metuens et gratia culpæ  
 Te circumvolitent. Themis tunc cælestis, et illinc 40  
 Sustentet solium clementia. Tu quoque magnam  
 Partem habeas opere in tanto, Carolina, labore  
 Imperii recreans fessum : nam Maximus ille  
 Te colit, atque animi sensum tibi credit opertum,  
 Curarum consorti, et multo pignore junctæ. 45  
 Inclyta progenies ! Tibi quam dilecta Tonanti  
 Latona invidet, quam vel Berecynthia Mater  
 Centum enixa Deos ; si qua hæc sunt dona Britannis  
 Propria-sintque precor, referant et utrumque parentem.

GUL. PITT,

*Coll. Trin. Socio Commens.*

These lines are published in the Rev. FRANCIS THACKERAY's recent History of the noble author ; but are there edited with three typographical errors in vv. 31, 34, 36. of *ac, illi,* and *divæ*, which we have corrected.

## CLASSICAL CRITICISM.

THE following modifications of two of Porson's metrical canons appear in my "Short System of Greek Prosody," appended to the "Rules and Exercises in Homeric and Attic Greek," of which the last sheets are just issuing from the press.

1. In the famous preface to the *Hecuba*, p. 27. ed. Scholfield, the words of the great critic are, "*si voce, quæ Creticum pedem efficeret, terminaretur versus, eamque vocem hypermonosyllabon præcederet, quintus pes iambus vel tribrachys esse deberet.*"

Now, if a verse has the *Cretic* termination — ∪ —, how can the 5th foot of the *Senarian* be a *tribrach*? Supposing the 5th foot a *tribrach*, the last five syllables ∪ ∪ ∪ ∪ ∪ the verse must be

$\overset{5}{\cup} \overset{6}{\cup} \cup \cup \cup$ , so that the last *three* must be ∪ —, but the *Cretic* termination gives the last three — ∪ —.

I have, therefore, expressed my first general rule for the *Porsonic pause* as follows: "When the *Iambic trimeter* has, after a word of more than one syllable, the *Cretic* termination — ∪ —, either included in one word, or consisting of — ∪ and a syllable, or of a monosyllable and ∪ —, then the *fifth foot* must be an *iambus*."

2. At p. 44. ed. Schol. of the same memorable preface, Porson says, in speaking of the *anapæstic dimeter*: "*Metra sive dipodiæ tum maxime numerosos versus efficiunt, cum in integras voces desinunt, præterquam in versu catalectico, qui tum maxime auribus placebit, cum hexametri dactylicæ finem constituet.*"

From these words the reader might deduce two erroneous conclusions: 1. That in the *catalectic dimeter*, or *paræmiac*, the first *dipodia* ought not to end with a word; whereas, although not constrained to do so, so strictly as in the *acatalectic dimeter*, yet it is better, even in the *paræmiac*, that the first *syzygy* or *dipodia* should end with a word, since both in *Æschylus* (the great model of *anapæstic dimeter*) and in *Sophocles*, the number of *paræmiacs*, in which the first *dipodia* does so end, is considerably greater than the number of those similar to the line *εχθροῖς ἐπιχαρτα πεπονθα*: and, 2. that such a line as, *παν μοι φοβερὸν τὸ προσερπν*, does not present the latter hemistich of a *dactylic hexameter* as well as *εχθροῖς ἐπιχαρτα πεπονθα*; whereas, by cutting off the first syllable, it will be seen that the constitution of both lines is the same,

*ε|χθροῖς ἐπ|χάρτᾱ πῆπονθα.*

*παν| μοι φοβερὸν τὸ προσερπν.*

To make matters plain to the student, I have, therefore, gone to the expense of a little prolixity (always a cheap price for accuracy), and after giving the common rule, that "in the *dimeter acatalectic* each *syzygy* should end with a word," I add these canons:

1. In the *dimeter catalectic*, or *paræmiac*, it is allowable to violate the preceding rule; thus, a very common shape of that verse is found in the line .

*εχθροῖς ἐπιχαρτα πεπονθα.*

Yet, even in the *paræmiac*, it is better that the first *syzygy* should end with a word; as



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παν μοι.φοβερὸν τὸ προσερπὸν.

2. The parœmiac sometimes, though rarely, begins with a dactyl; thus,

οὐκ ἀπομύσσειν τὸ γυναικῶν;

but it comes most agreeably to the ear when it presents the three last feet of a dactylic hexameter with an initial syllable; thus,

παν| μοι φοβερὸν τὸ προσερπὸν.

ε|χθροῖς ἐπ'ἡχρῆτ' ἀπ' ἐπὶ νῶν.

or, with two initial syllables, when an anapæst begins; as,

φιλος| ἐστὶ βεβαῖοτ' ἐρὸς σοῖ.

D. K. SANDFORD.

*College of Glasgow, October 5th, 1827.*

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“ Qui reus sum in omnibus quoad versamur  
moribus meis malis,

Tu vero horum lector cum his tuam

Vidoris vitam, recordare præceptis

Orans pro scriptore codicem domino  
reddens suo.”

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Haud aliter scriptor optato fine libelli  
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## NUGÆ.

No. XIX.—[Continued from No. LXXI.]

Notes on the Latin Poets—Concluded from No. LXX. p. 328. and No. LXXI. p. 19.

NOTES ON STATIUS—[Concluded].

LXXXI. Thëb. xi. 433. *sceptri si tanta cupido est, Exuo regales habitus : i Lernan, et Argos Solus habe.* The concluding words should be pointed as follows : *i, Lernan et Argos Solus habe.* The common punctuation is inconsistent with the poet's meaning.

LXXXII. Ib. 637. *Multaque cum Superis et diro questa cubili, &c. Luctata est dextra, et prono vix pectore ferrum Intravit tandem, et venas prorupit aniles Vulnus, et infelix lustratur sanguine lectus.* The three *et*'s are awkward. *Quere, ac venas* — ? or, by the insertion of a period : *Luctata est dextra, et prono vix pectore, ferrum. Intravit tandem, et venas prorupit aniles Vulnus.* The conversion of *luctari*, a neuter verb, into a transitive, is not without authority in Statius ; such at least is our impression.

LXXXIII. Ib. 665. *Mox reducem Ogygiæ congressus limine portæ Œdipodem timuit paulum, seseque minorem Confessus tacite, promptamque coercuit iram. Mox redit in regem, cæcunque ardentibus hostem læcepitans, &c.* The repetition of *mox* here is slovenly, and unlike Statius ; yet it would be precipitate to conclude from thence that the passage is corrupt.

LXXXIV. Lib. xii. 509, in the fine and remarkable description of the altar of Mercy : *mox hospita sedes Vicit et Œdipodæ Furias, et funis Olynthi Texit, et a misero matrem summovit Oreste.* The commentators explain the words *funis Olynthi Texit*, of the relief afforded by the Athenians to the Olynthian refugees on the capture of their city by Philip ; from the position of the clause, however, one would have expected an allusion to some event of the heroic ages, such as were the emigration of Œdipus and Orestes ; besides that the mention of an event belonging to historical times, in a poem of which the entire groundwork and texture is mythological, is in bad taste, tending to destroy an illusion, and to let in the

obtrusive light of reality into the world of fable; like Southey's comparison of the folded wings of his Indian genie in *Kehama* to the "robes of Grecian youth of old," or Barry Cornwall's reference to the conflagration of Sodom in the "Flood of Thessaly." It is true that Statius is not altogether guiltless on this score; thus, *Theb.* viii. 432-437, we have an allusion to the code of Lycurgus. XII. 617. *Et nondum Eoo clarum Marathonæ triumpho.* The common interpretation, therefore, is doubtless the correct one, as there appears to have been no tradition connecting Olynthus with the heroic ages.

LXXXV. *Ib.* 558. *Quos vetat igne Creon.* The use of *vetat* for *prohibet* is remarkable. *Velare* and *prohibere* being in one sense synonymous, it was an easy step, and agreeable to the ordinary process of language, to treat them as synonyms altogether. So in the later Latin, *jubere alicui* for *imperare*. Our own language is full of similar instances.

LXXXVI. *Ib.* 642. The address of Theseus to his army is conceived in an unusual strain of moral sublimity.

*Terrarum leges et mundi fœdera mecum*

*Defensura acies, dignas insumite mentes*

*Cœptibus: hac omnem Divûmque hominumque favorem,*

*Naturamque ducem, cœtusque silentis Averni*

*Stare palam est.—*

Compare Wordsworth's Sonnet on Toussaint L'Ouverture.

————— Thou hast left behind

Powers that will work with thee; earth, air, and skies:

There's not a breathing of the common wind

That can forget thee; thou hast great allies;

Thy friends are exultations, agonies,

And love, and man's unconquerable mind.

*Hac stare*, as *Æn.* xii. 565. on a somewhat similar occasion, *Jupiter hac stat.*

LXXXVII. *Achill.* i. 605., *Et æxus pariter decet, et mendacia matris.* This construction is remarkable. *Sil. Ital.* i. 690. *Sed lacrymæ atque ira mixtus dolor impulit omnes Præcipitare latens fatum.*

LXXXVIII. *Ib.* ii. 442. *Nec major in istis Sudor, Apollineo quam fila sonantia plectro Cum quaterem, priscosque virûm mirarer honores. Quere peditarer?*

#### VIII. SILIUS ITALICUS.

LXXXIX. *Lib.* iv. 32. *Sic vulgus traduntque metus, nec poscitur auctor.* Rather: *Sic vulgus; traduntque metus, &c.*

XC. Lib. xvii. 548. Tum supplex Juno: Neque ego, mutare laborans, Quis est fixa dies, pendentem nube resedi; Nec revocare acies, bellumque extendere quasso. One of the manuscripts has Neque ego hoc mutare laborans. Read, Neque ego hæc &c. Silius had in his ear the sound of Virgil's line, Æn. iv. Neque ego hæc abscondere furto Speravi (ne finge) fugam, &c.

## IX. VALERIUS FLACCUS.

XCI. Lib. i. 391. Tu quoque Phrixios remo, Præantæ, Colchos, Bis Lemnon visure petis, nunc cuspide patris Inclytus, Herculeas olim moture sagittas. This is another remarkable instance of the interchangeableness of the nominative and the vocative in personal addresses, noticed as frequent in the Latin poets, Cl. Jl. No. LXX. p. 326, note xxxviii. Auson. Sept. Sap. Cum vere objurgas, sic inimice juvas: Cum falso laudas, sic et amice noces. Ausonius indeed goes still farther: Idyll. viii. 1. Jane, veni; *novus anne, veni.*

XCII. Lib. iii. 280. At vero in mediis exsangui rege reperto Aggeribus, tristi sileant cœu cætera planctu, Sic famulûm matrumque dolor, sic omnis ad unum Versa manus. From Æn. ii. 438. Hic vero ingentem pugnam, cœu cætera nusquam Bella forent, nulli tota morentur in urbe, Sic Martem indomitum—Cernimus: a passage which Valerius has imitated more than once, on widely different subjects.

XCV. Lib. iv. 430. Talia prodigia, et tales pro crimine pœnas Perpetitur. Spes una seni, quod pellere sævam Quondam fata lucem dederunt Aquilone creatis. We should prefer *dederant*, understanding *erat* after *una*, which is not at all incompatible with *perpetitur*, according to the change of tenses common in epic narrative.

On th' other side arose

Belial ———

his tongue

Dropt manna, and could make the worse appear

The better reason ————

XCIV. Lib. iv. 430. Talia prodigia, et tales pro crimine pœnas Perpetitur. Spes una seni, quod pellere sævam Quondam fata lucem dederunt Aquilone creatis. We should prefer *dederant*, understanding *erat* after *una*, which is not at all incompatible with *perpetitur*, according to the change of tenses common in epic narrative.

XCV. Lib. vi. 755. Ut fera Nyctelii paulum per sacra resistunt, Mox raptare Deum jamjam in quodcunque paratæ

Thyiades, Wagner has strangely interpreted *Deum* of the image of Bacchus carried about in the *Ærgies*. *Deus* is evidently used here as in *Æn.* vi. 78. *magnum si pectore possit Excussisse Deum*,—and in numberless other places.

XCVI. Lib. vii. 356. *Prometheæ florem de sanguine fibræ Caucasium, tonitru nutritaque gramina promit, Quæ sacer ille nives inter tristesque pruinas Durat editque cruor.* There is, we believe, no other instance in *Valerius* of *que* occurring in such a position. Heinsius proposes *Caucasium promit, nutritaque gramina tabo*, an alteration which appears to him to be countenanced by some of the various readings in the Mss. Burman's objection to *nutritaque gramina tabo* on the ground of tautology, as being merely synonymous with what immediately follows, *Quæ sacer ille—Durat editque cruor*, is of no weight; such repetitions of the same meaning in different words are frequent in the Latin poets, not excepting Virgil himself, who is considered the model of conciseness. Thus *Æn.* iii. 198. *Involvere diem nimbi, et nox humida cælum Abstulit.* Ib. 375. *Sic fata Deûm rex Sortitur, volvitque vices; is vertitur ordo.* VIII. 251. *Ille autem—Faucibus ingentem fumum, mirabile dictu, Evomit, involvitque domum caligine cæca, Prospectum eripiens oculis, glomeratque sub antro Fumiferam noctem, commixtis igne tenebris.* This ringing of changes scenis indeed to be almost an essential constituent of Latin poetry, as modelled by the writers of the Augustan age.

XCVII. Ib. 614. *Cessit, et ad socios paulum se retulit heros, Opperiens, ubi prima sibi daret agmina tellus Adverso. Ut summis jam rurâ recedere cristis Vedit,——Advolat, &c.* Read, with Aldus, ——*agmina tellus.* At vero ut summis &c. *Æn.* iv. 279. At vero *Æneas* aspectu obmutuit amens. XII. 216. At vero *Rutulius* impar ea pugna videri Jamdudum.

XCVIII. Lib. viii. 33. *pavidæ de more columbæ, Quæ super ingenti circumdata præpetis umbra In quemcunque tremens hominem cadit.* See Cl. Jl. No. LXV. p. 117.

XCIX. Ib. 117. *Corripit optatum decus extremumque laborem Æsonides: longosque sibi gesta per annos Phrixæ monumenta fugæ vix reddidit arbor Cum gemitu, tristesque super coiere tenebræ.* Thus, at the corresponding crisis in *Paradise Lost*, ix. 781. 1001.

— her rash hand in evil hour

Forth reaching to the fruit, she pluck'd, she eat;

Earth felt the wound, and Nature, from her seat  
Sighing through all her works, gave signs of woe—

Earth trembled from her entrails, as again  
In pangs, and Nature gave a second groan,  
Sky lour'd, and, mutt'ring thunder, some sad drops  
Wept

C. Ib. 397. Namque datum hoc fatis trepidus supplexque canebat Mopsus, ut in seros irent magis ipsa nepotes, Atque alius lueret tam dira incendia raptor. For *ipsa*, quere *ista*?

CI. Ib. 440. quin nunc quoque quærit (al. quæro) Nescio quid tuus iste pudor. *Tuus iste pudor* is, perhaps, I of whom you are ashamed.

CII. Ib. 446. qualem Ogygias cum tollit in arces Bacchus, et Aoniis illidit tympana truncis. "Reciperent conjecturam probabilem [Heinsii scilicet, *Thyiada pro tympana*], si constaret, quid esset *Thyiada illidere truncis Aoniis*. Per truncum Aonium thyrsum puto intelligi; sed illi non illiditur Thyias, sed illam quatiebat et jactabat furibunda mulier." Burman. *Truncis* are probably the trees of the forest in which the orgies were held.

CIII. (Omitted.) Lib. ii. 61. Atque adeo non illa sequi mihi sidera monstrant, Quæ delapsa polo reficit mare. Various emendations have been proposed; *constat, mens fert, mens stat*. (*Mens est* is a Virgilian conclusion of a line: *Æn.* xi. 3. *turbataque funere mens est*.) Quere, *nunc stat*?

## X. CALPURNIUS SICULUS.

CIV. Ecl. ii. 52. O si quis Crocalen deus afferat! hunc ego terris, Hunc ego sideribus solum regnare fatebor. This illustrates what was said in the first part of the present article, Cl. Jl. No. LXX. p. 326, note xxxvii. on the exaggerated terms of honor in which inferior deities are addressed, according to the wishes or partialities of the suppliant.

CV. Ecl. iv. 123. Ut nudus ruptas saliat calcator in uvas; Ut quoque turba bono plaudat saginata magistro, Qui facit egregios ad pervia compita ludos! For *saginata* Heinsius proposes *pagana*; Dorville, *Utque bono plaudat paganica turba magistro*. That one or the other of these is probably the true reading, appears probable from the parallel passage in the Georgics, ii. 3812. *veteres inuunt proscenia ludi, Præmiaque ingeniis*  
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pagos et compita circum Thesidæ posuere, atque inter pocula læti Mollibus in pratis unctos saluere per utres.

# XI. AUSONIUS.

CVI. Epitaph. Heroum, xiii. in Deiphobum, v. 3. Non habeo tumulum, nisi quem mihi voce vocantis Et pius Æneas, et Maro composuit. We know not whether it would be too bold to suggest the emendation *vacantes*, on the authority of Idyll. vi. 37. Parte truces alia strictis macronibus omnes Et Thisbe, et Canace, et Sidonis horret Elissa. Virgil may easily, by a poetical figure, be associated with his hero in the pious office of consecrating the memory of Deiphobus. The expression of the passage, as commonly read, seems harsh and far-fetched; added to which, the proposed alteration tallies more exactly with the passage of Virgil alluded to, Æn. vi. 505. Tunc egomet tumulum Rhæteo in littore inanem Constitui, et magna Manes ter voce vocavi. We are not certain, after all, whether the construction in Idyll. vi. is, properly speaking, parallel to the one proposed; or whether the violation of grammatical rule is not too gross, even for the age of Ausonius, when the Latin language was beginning to break up.

CVII. Eclogar. i. de Ratione Libræ, 18 sqq.

————— si defuit uncia, totus  
Non erit as, nomenque deunx jam cassus habebit.

\* \* \* \*

Et semis cui semis erit, pereuntibus assis  
Partibus? et cujus libræ pars septima, septunx?

Perhaps, Et semis *quæ* semis erit.

In the second part of this article, Cl. Jl. LXXI. p. 14, art. LXIII. l. 12, correct, "Read, *Secura erraret Daphne: si littore Naxi*—." Ib. p. 19. art. LXXX. "Creditor *Ausoniis*." Quere *Ausonidis*? *Ausoniis* is perhaps too straight-forward for Statius.

ΒΟΙΝΤΟΣ.

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*Some Incidents in the Life of Cyrillus Lucaris, Patriarch of Constantinople.*

OF the three principal denominations of Christianity, the Greek church has remained for many centuries the most obscure, the

least enlightened, and the most degraded and miserable in its outward circumstances. Yet the antiquity of its origin, its former dignity and pre-eminence, the immense portion of the globe over which it extends, and the illustrious names which adorn its earlier annals, might well render its later history and present condition matter of no small interest, even if that interest were not heightened by the consideration of the barbarian tyranny under which the immediate church of Greece has so long suffered, and from which, we may reasonably hope, it is now, under Providence, about to be delivered. We were once led by a natural curiosity to attend divine service at the Russian chapel in London: it was a small and ordinarily furnished room in an obscure part of the town, and the congregation consisted of some ten or twelve persons, an undistinguishable drop in the ocean of metropolitan population: but the chaunting, the ceremonies, and the pictured vestments of the priests, all spoke of antiquity; the language in which the service was performed, was that of the most extensive empire of the world; and the humble place of worship, and the diminutive assembly, assumed an importance and a dignity in our eyes, when considered as the representatives of so many ages and nations. Somewhat of the same kind, if we do not deceive ourselves, are the feelings which the subsequent narrative is calculated to excite. Had the exertions of Cyrillus for the restoration of pure religion in the East been attended with success, or had some later reformer, *πατὴρ εὐτυχέστερος, τὰ δ' ἄλλ' ὁμοῖος*, brought to a happy consummation the work commenced by his predecessor, the name of Cyrillus would now be associated with those of Huss and Wickliffe, as one of the benefactors of mankind: but the effects of his labors were partial and temporary; the flame which he had kindled died with him, and his memory is only preserved by a scanty record in an unfrequented corner of ecclesiastical history.

In the advertisement prefixed to our reprint of Cyrillus's Confession of Faith, (No. LXV. p. 1.) we expressed our intention of giving, in a subsequent number, some account of the life of its author: but the copiousness of the subject, and the scantiness of our limits, will oblige us to confine ourselves to a few of its more remarkable and characteristic events. The materials from which the present narrative has been composed are contained in a small volume entitled "*Collectanea de Cyrillo Lucario, Patriarcha Constantinopolitano*," 1707, comprising a Life of Cyrillus by Dr. Thomas Smith, the editor; together with several other documents relating to the same subject. Dr. Smith



was a divine of great learning, and considerable reputation in his day, and author of several works on various subjects; among which was a treatise "*De hodierno Græcæ Ecclesiæ Statu*," still quoted as an authority, and another on the manners of the Turks; on both which subjects he was well qualified to write, from his peculiar opportunities during a residence of many years at Constantinople, in the capacity of chaplain to the English embassy. The publication of his memoir of Cyrillus was preceded, as well as followed, by much animated controversy between the Protestants and the Roman Catholics, on the character and designs of the Patriarch. With this discussion it is not our purpose to intermeddle; neither would we be considered as warranting the perfect impartiality of Dr. Smith, or the accuracy of all his statements; it is enough for us that his relation wears an air of integrity, and that the views which it unfolds of the state of the Greek church, and of the intrigues of the Jesuits in the East, harmonize perfectly with what we know on these subjects from other quarters.

Cyrillus Lucaris was born in 1572, (Dr. Smith inclines to an earlier date,) at Candia, the capital of the island so named, then flourishing in prosperity and religious freedom under the protection of Venice. His parentage appears, from the circumstances of his history, to have been respectable. He was sent for education, first to Venice, and afterwards to Padua, both which cities were at that time greatly frequented by the Candiotte youth for the purposes of academical instruction. From Padua, when arrived at manhood, he appears to have travelled to various parts of Italy, and afterwards into other countries of Europe; whether actuated by the pure love of knowledge, as Dr. Smith seems to imply, or with any other view, appears uncertain. It was now the mature noon of the Reformation; the eviv d doctrines, after struggling through the first season of difficulty and resistance, had seated themselves firmly in the European mind; they were maintained by princes and communities, embodied in religious institutions, defended by scholars, and taught in universities; and it was in the course of the active and manifold discussion which every where surrounded him, and to which his own desire of religious truth rendered him no uninterested listener, that Cyrillus appears to have imbibed that attachment to the Protestant doctrines which afterwards distinguished him. His talents and acquirements could not remain long concealed from his countrymen; and his kinsman Meletius Pegas, vice-patriarch of Constantinople, and one of the most learned Greeks of the age, invited him to the capital, and

distinguished him with his special favor. By Meletius he was ordained priest, and afterwards archimandrite or bishop.

About 1595 Cyrillus was dispatched by his relation, now patriarch of Alexandria, into Poland, on a mission connected with the welfare of the Lithuanian and Black Russian churches of the Greek communion. Sigismund III, the reigning monarch of Poland, afterwards distinguished as the James II. of Sweden, had, by the instigation of his chaplain, a Jesuit, deprived the higher clergy of that communion of the seat which they, in common with the Roman Catholic dignitaries, held in the diet of the kingdom, as is still the case in that of Hungary. With the view of recovering the power and dignity thus lost, and the loss of which might not unreasonably be regarded as the prelude to a general persecution, a large number of the Lithuanian bishops had given in their unconditional submission to the see of Rome, in the name of the universal Slavonian church. To obviate the effects of this apostacy, and confirm the *non-united* or Grecizing Lithuanians in their attachment to their mother church, Cyrillus proceeded to Wilna, where he resided two years in the capacity of a teacher of youth. Here, besides maintaining the doctrines of the Eastern church with zeal and ability against the attacks of the Jesuits and other missionary preachers, he attended, as the representative of the patriarch of Alexandria, at a synod convened by Constantine, duke of Ostrog, (memorable in ecclesiastical history as the patron by whose munificence the first Slavonian version of the Bible was published,<sup>1</sup>) for the purpose of disavowing the act of the seceders. Cyrillus likewise endeavored to bring about an union between the Greeks and the Protestants of Poland; a wise and benevolent design, which was, however, destined to be abortive. The idea of comprehension was startling to the Greeks: when their prejudices were propitiated, the sanction of the distant patriarchs of Constantinople and Alexandria was still to be obtained; and in the midst of discussion and delay, the storm burst; the fury of persecution was let loose on the *non-united*; Cyrillus's colleague was perfidiously murdered in prison, and himself compelled to take refuge at the court of Duke Constantine. Here he remained two years; at the end of which he returned to Greece, and, on the death of Meletius in 1602, was elevated to the patriarchate of Alexandria, in which he con-

<sup>1</sup> For a copious and learned account of this version, see Dr. Henderson's *Biblical Researches in Russia*, published about two years ago.

tinued nineteen years. 'Our limits oblige us to pass over this part of his history in silence; we shall content ourselves with transcribing a memorable sentence attributed to him by Edwin Sandys, the traveller,<sup>1</sup> when, in the course of an interview with the patriarch at Cairo, the conversation happened to turn on the variety of religious opinions which then divided Christendom; on which Cyrillus remarked, that the points in dispute between the Greeks and the Protestants bore the same relation to those between the Greeks and the Roman Catholics which the shell does to the kernel. On the death of Neophytus, patriarch of Constantinople, Cyrillus was, by unanimous consent, elected to that dignity, Nov. 5, 1621.

It was at a crisis of peculiar difficulty that he entered on his arduous office. Religion overrun with, and almost superseded by, an infinity of superstitious ceremonies, the sediment of ages; the laity sunk into the depths of ignorance and moral degradation, and the clergy themselves raised but little above the level of their flocks; the hierarchy converted into a matter of merchandise, and its dignities bandied from one possessor to another at the pleasure of rapacious viziers and pachas; these were not the only evils which afflicted the Byzantine church. A new and formidable enemy had arisen from without. Ever since the separation of the two communions, the reduction of the schismatic Greeks under the supremacy of the successor of St. Peter has been a favorite object with the see of Rome. Its endeavors, never perhaps entirely remitted, were at this time seconded by the acquisition of a new and powerful instrument, in the society of the Jesuits, which had now reached the fulness of its power, and was extending its influence, for good and for evil, to the uttermost ends of the globe. The fraternity had already established various colleges in Greece, and, partly by domestic persuasion and private influence, partly by the allurements of gratuitous education offered to an illiterate and indigent people, had succeeded in withdrawing great numbers of Greeks from the communion of their native church. To oppose to these complicated and appalling difficulties, Cyrillus had ability and learning, an unblemished reputation, inflexible perseverance in the discharge of his duty, and the warm attachment of a large proportion of his clergy. One of his measures for the diffusion of religious knowledge deserves notice, as well for the circumstances accompanying it, as for the consequences with which, if successful, it would probably have been attended.

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<sup>1</sup> Sandys's Travels, p. 89, ed. 1673. For an analysis of this interesting work, see *Classical Journal*, No. LV. p. 158. sqq.

This was no other than the establishment of a printing-press in Greece. Of Cyrillus's motives in this undertaking, Dr. Smith has not spoken so fully or so precisely as might have been desired. His immediate purpose appears to have been the circulation of catechisms and cheap tracts among the common people; it seems natural to suppose, however, that a mind like Cyrillus's was not unaware of the variety of beneficial uses to which so powerful and flexible an engine could be turned, and that, like the late patriarch Gregory, whom he resembled in his love of learning, as well as in his untimely end, his views were extended to the promotion of literature and science in general among his countrymen. The honor of originating this design must be shared with Metaxa, an enlightened monk of Cephalonia, who had learned the art of printing in England, and by whose munificence the expenses of constructing the press (most probably in England, though this is not specified,) and its convey to Constantinople under his own superintendence, were defrayed. Through the intervention of Sir Thomas Rowe, the English ambassador, (to whose constant and ready friendship Cyrillus was greatly indebted throughout his long struggle with Turkish oppression and Frank intrigue,) the precious freight was permitted to pass unquestioned through the Turkish custom-house. Metaxa immediately commenced his operations in a hired house of the ambassador's, who, notwithstanding the great danger of misinterpretation, did not hesitate to sanction the undertaking thus far, at least, with his protection; and the utmost care was taken to avoid alarming the jealousy of the Turkish magistracy and priesthood. It was from a different quarter, however, that the opposition arose which was to be fatal to this public-spirited design. The erection of a press in the metropolis of the East, and under the control of the Greek church, alarmed the watchful jealousy of the Jesuits. By the circulation of books, their monopoly of education would be destroyed, and their attempts at proselytism counteracted; and the patronage of the English ambassador, and the known connexion of Cyrillus with the heretical sovereign and hierarchy of England, aggravated the offence and the alarm. It is not our province, nor would it be practicable, to determine the exact proportions of good and evil in the motives of those of whom we write—how much is to be attributed to sincere though erring zeal, and how much to unprincipled ambition or personal enmity; but the means employed by the Jesuits in the prosecution of their purpose, were such as no rectitude of intention could vindicate. Having in vain endeavored

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to bring Metaxa over to their views by flattery and promises, they next tried the effects of menace, and endeavored to bring his orthodoxy into suspicion with his countrymen, on the ground that the title-page, or binding, of the books was stamped with the royal arms of England,<sup>1</sup> and that nothing but heterodoxy could be expected to issue from a press conducted under such unhallowed auspices. Metaxa was, however, proof to their attacks, as he had before been to their seductions. Shortly after, he received a private intimation that, a plan was laid to assassinate him, either in his bed, or when returning home at night from the printing-office. Metaxa, whose physical courage was not equal to his goodness of intention, repaired in extreme terror to the English ambassador's, and by the most urgent supplications obtained the use of a chamber in the house belonging to the embassy, whither he might retire every night with a strong escort, when the business of the day was done.

Among the first productions of the Byzantine press was an exposition of the faith of the Greek church, composed by Cyrillus himself, in a plain and concise style, without any allusion to controversies, or censure of opposite opinions. This work was originally written with the purpose of vindicating Cyrillus's personal orthodoxy from the aspersions of his enemies. It had been his intention to publish it in England, under the auspices of James the First; and gratitude, as well as policy, now suggested the dedication of it to his successor. The Confession was still in the press, when some information of its contents, having been communicated to the Jesuits, filled up the measure of their animosity, and precipitated its explosion. They found a fitting instrument for their designs in the French ambassador, a man of a sanguine temperament, self-willed, violent in his proceedings, and ready to go all lengths for the honor of the Roman Catholic church. The instrument on which they relied for accomplishing Cyrillus's ruin was a work written by him, not, however, one of those printed at the new press, but which had been published many years before in England, containing a defence of the Christian faith against the arguments of the Jews and Mohammedans. The passages in which the Mussulman doctrine was assailed, were selected with insidious care. It was intimated to the Vizier, through the medium of one of his favorites, that Metaxa, under the

<sup>1</sup> The words of the original are obscure; the interpretation we have adopted is merely conjectural.

guise of a monk, was in reality a military emissary, who was come to Constantinople with the view of organizing a revolution; that the machinery which was adapted to the purposes of printing might be as easily applied to those of coining and of forging the imperial seal; that the book in question was an incendiary one, and that it had actually been circulated, as such, among the foreign enemies of the Ottoman government, to instigate them to an invasion of the empire; with other accusations and arguments of a similar nature. The falsehood and absurdity of these allegations did not prevent their producing the intended effect on the Vizier. With the precipitate violence characteristic of a Turkish governor, a band of Janissaries was dispatched with orders to seize the printing machinery, and arrest Metaxa himself in the very act of treason. It was the Vizier's intention that this mandate should have been executed without delay; it was, however, postponed till the day of Epiphany then approaching, by the desire of the French ambassador, who knew that on that day an entertainment was to be given to the Venetian envoy, the Patriarch, and other persons of distinction, at the English ambassador's palace; and who was desirous that the unwelcome news should reach them in the midst of their festivities, by way, as he expressed it, of sauce to their meat.

[To be Continued.]

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## MAGIC OF THE ANCIENT GREEKS AND ROMANS.

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### I. OF THE GREEKS.

THAT magic was cultivated by the Greeks in very ancient times, is sufficiently apparent from the testimony of Homer, who distinctly mentions various kinds of it. Of these the most celebrated was necromancy, some ceremonies of which are minutely described in the *Odyssey*, where Ulysses passes from the habitation of Circe to another part of Italy to consult the shade of Tiresias, the Theban prophet. The authority of the great father of profane poetry will have considerable weight with all who are thoroughly acquainted with his works. He appears to follow the traditions and popular reports of his times, and not, like the later poets, to indulge an ingenuity for fiction in singing of customs and opinions which had long prevailed.

The part visited by the "wise king of Ithaca" was probably not far from Cumæ, where, as Strabo informs us, there existed from time immemorial an oracle for consulting the dead; and its fame was widely diffused among the Greek inhabitants of Italy. It was probably situated near the lake Avernus, a place which was considered peculiarly adapted for the celebration of necromantic rites.

If any faith is to be had in tradition, we may go farther back than even to Homer for the first traces of Grecian magic. The descent of Orpheus into hell in search of his wife Eurydice, probably means no more than that he consulted some oracle concerning her. This supposition derives additional weight from the circumstance that he was accounted a famous enchanter. Euripides makes Ulysses boast that he knew one of the incantations of the Thracian bard, by which a stake would pass, of its own accord, through the skull of Polyphemus; and in another place we learn that Orpheus, by his knowledge of the magical arts, forced rocks, beasts, &c., to follow him. This testimony of the Greek tragedian is confirmed by Pausanias, who adds that Amphion also was a magician. Hence the walls of Thebes were erected, not so much by means of the lyre of Mercury as by skill in other arts. To these may be joined Musæus, whose songs, like those of his master, Orpheus, possessed, according to Plato, the power of punishing enemies, and of rendering even the gods obedient, in some measure, to the will of men.

Besides the oracle of the dead above mentioned, there existed one in Epirus of undoubted antiquity, as it was held in considerable estimation in the time of Periander, prior to the invasion of Greece by the Persians. And a third oracle at Heraclea in Thrace was much celebrated a little after the same time. Thither Pausanias is said to have resorted, to appease the shade of a girl who grievously incommoded him, and who, rendering herself faintly visible, foretold many things which afterwards happened to the Lacedæmonians.

Another of the more ancient species of magic received by the same people, changed men into beasts by the juice of herbs. Ulysses relates that bears, lions, and wolves, which had once been human beings, surrounded the palace of Circe; and that his own companions, after eating bread with which the fatal liquid had been compounded, and being struck with the wand of the goddess, were transformed into swine. Mercury, by means of another herb named *moly*, fortified the Ithacan sage against the same misfortune. This herb retained its celebrity long after the time of Homer. Theophrastus says that it was most efficacious against all kinds of witchcraft, and greatly esteemed in all magical observances. But Circe was not the only female who practised incantations, and was acquainted with the occult virtues of herbs;

Medea was scarcely inferior in science. The rites observed by that great enchantress are described by Euripides, and with wonderful minuteness by Ovid. And though the latter was by far the most imaginative of all the Roman poets, we must not thence conclude that he, any more than the former, has invented the whole of what he relates. After making ample concessions for the creation of his mind, it cannot reasonably be denied that he drew much from sources even then ancient, and which have long ceased to be accessible. Time, however, has preserved some fragments, in which allusion is made to the exploits of the far-famed daughter of Æta. To her and Circe, Theocritus joins Perimede, or, as she is called by Homer, Agamede, of whom little is known, but who, we are informed, was deeply versed in the virtues of all the herbs which the earth produces.

After the invasion of Greece by the Persians the word *magic* began to be used in that country, and with the name, the Greeks learned many of the rites as practised by their eastern enemies. Osthane accompanied his master Xerxes in that monarch's ill-fated expedition, and he has the honor of having rendered the knowledge of the art much more general in the country. So celebrated did it become, that long and perilous voyages and journeys were undertaken to acquire it more fully. Pythagoras, Empedocles, and Democritus, visited the east with this design, among others, and on their return, they thought what they had acquired too sacred to be communicated to any other than their immediate disciples. The first of these philosophers was believed to hold familiar intercourse with demons, and even with gods; a belief which he was probably not unwilling to strengthen. He taught that all nature abounds with invisible beings. Thus the indescribable murmuring noise, which in solitude is rather felt than heard in the human ear, is the voice of the gods, and the sound emitted by purified brass or steel, is the voice of an inwardly-residing demon. Hence music itself was considered by many not as an artful combination of natural sounds, but as the vocal emissions of some demon; and hence the astonishing effects which it produced in the hands of Orpheus, Amphion, and Musæus, and the belief that these great masters of harmony were no other than magicians.

The later Pythagoreans soon equalled the Persian magi in boldness of imposture. They asserted that they enjoyed the same distinguished privilege of familiarity with the invisible world as the great founder of their sect. After the introduction of Christianity, they attempted to depreciate it by a mode of argument well suited to their own peculiar doctrines and to the ignorance and superstition of the times. They did not deny the reality of the miracles wrought by our Saviour and his apostles, in confirmation of the truth, but they contended that their great teachers had, through an intercourse with superior powers, produced effects equally sur-



prising. The same wretched subterfuge has for many ages been the resort of the Jewish doctors, who pretend to have *their* "books of might," by which wonders great as any to be found in the New Testament may be effected. Ask these sapient gentry to produce such books, and their answers will be amusing. One will assert that they are in the hands of a very few foreign Rabbis; another, that the great art of using them has long been lost; and a third, that they were destroyed in the Alexandrian library. Imposture is seldom at a loss for an expedient to justify itself, and we may suppose that, if the same request had been made to the Pythagoreans, similar answers would have been returned.

The Pythagoreans also maintained that there is great virtue in numbers—that by these, wonderful things might be accomplished, and the gods rendered propitious to mortals. They held the number *four* in such reverence that they swore by it, and considered it the most efficient of all. Some geometrical figures, too, were held sacred to certain gods whom they were fancied to resemble. Hence magical numbers and figures were employed in the worship of the heavenly powers; and those which were believed to be most acceptable to any particular god, were invariably used by the priest appointed to officiate in the temple of that god. This superstition the Greeks derived from the Egyptians, and the latter probably from the Chaldeans. Whether Pythagoras himself adopted it or not, cannot easily be ascertained.

Democritus was not a believer in artificial magic, but he taught that nature has many hidden powers, which are capable of producing effects far surpassing those attributed to that art. Hence what others ascribed to the influence of genii, he referred to the great and indefinable operations of sympathy and antipathy. He therefore ran into another extreme, not indeed equally pernicious, but almost equally absurd. If he denied the existence of demons in plants, or that the virtue of these are of divine infusion, he ascribed to them powers even greater than those possessed by any of the subordinate deities. But Empedocles inculcated a widely different doctrine, and exercised the magical arts in the wildest sense of the word. He professed to raise storms and to calm their fury; and he at length presumed so much on popular credulity as to boast that he could restore the dead to life. His knavery must have been very dexterous, and consequently very successful, or Heraclides, a disciple of the enlightened Plato, would not have written that he actually raised a woman from the dead. This great impostor was a poet as well as a magician and philosopher, and he reduced many of his doctrines to verse. He was the first who introduced the distinction of good and bad demons. He taught that a considerable number of them had sinned; that in consequence they had been driven into exile by the gods, and doomed to undergo many calamities. He held, says Plutarch,

that the æther casts the bad ones into the sea; that the sea throws them on land; that the land drives them towards the sun; that the sun involves them in perpetually-agitated clouds of æther, and that all nature holds them in abhorrence until punishment has purified them from vice, and rendered them fit to be restored to their primeval station. These notions are evidently of oriental extraction.

To such an extent were the magical arts carried in Greece in the time of Hippocrates, that they were employed in the cure of several diseases, especially of those whose nature was unknown. Thus epilepsy, as that physician observes, was called a divine disease, because it could not be comprehended by the multitude. To cure it, therefore, recourse was had to certain incantations, &c. That great man was much superior to the credulity of his age. He inveighs with becoming severity against all who pretended to supernatural knowledge. He exposes with invincible force the knavery of those who professed to cure diseases in the manner to which we have alluded; and he also ridicules the infirmity of the gods, who could suffer men to usurp their prerogatives—to darken the sun, to bring down the moon from heaven, to raise tempests, &c.

We now come to a subject on which our information is exceedingly defective; but it is one which cannot be passed over in silence. About the time of Pythagoras the *mysteries* began to attract notice; and they acquired great celebrity in the next century, when philosophy first raised her head in Greece. The period of their origin is uncertain; but it was probably before the Trojan war, notwithstanding the silence of Homer and Hesiod. Tradition affirms that they were not unknown in the time of Triptolemus, and that, at a subsequent period, they were greatly improved by Orpheus. However this may be, they became so renowned in the philosophic age of Greece, that scarcely any man was esteemed good who had not been initiated into them. Whether they originated in that country, or were derived from some other, has been a subject of dispute; but if the weight of reason and testimony be thrown into the two scales, the former supposition seems to preponderate. The mysteries certainly existed in Greece long before it had much intercourse with Asia and Egypt, and there is little authority for contending, as many have done, that they were brought from Thrace. They who adopt this conclusion have no other foundation for it, than that Orpheus was a Thracian, and that an oracle existed there in the time of Pausanias. Among most barbarous nations, the origin of magic has been domestic, and generally easy to be explained. Physicians and diviners, wishing to conceal their arts, and to invest their character with greater reverence, have not been backward to invent certain rites and ceremonies, in which all candidates should be initiated, and sworn to secrecy. In their

origin, these ceremonies were doubtless absurd, but the progress of knowledge subsequently improved them.

The chief object of the ancient mysteries was, as far as we can learn, a pretended familiarity with demons, the art of subjecting them to the will of the magicians, and of making them obedient to human commands. This we perceive, both from the relation which in later times many of the rites evidently bore to this intercourse with the invisible world, and from the hints which the initiated have ventured to drop in their writings. These hints are indeed but few in number in pagan or even in christian authors who had abjured the superstitions of paganism, but who properly considered that their adoption of a pure faith did not warrant the breaking of vows which had been deliberately and solemnly made : but imperfect as is the information to be derived from those authors, it is sufficient to support the proposition we have advanced. Thus Euripides makes Hippolytus one of the initiated, in an expression which is incapable of any other interpretation than an intercourse or even familiarity with superior powers. Thus Plato also talks of the perfection of the man who has obtained this envied privilege ; who is separated from the low and vulgar affairs of the world, and intimately connected with the “ ineffable Beauty.” And when this great philosopher, in his *Phædo*, paints in such lively colors the infernal regions and their rivers, the punishments and pains of the wicked, the everlasting pleasures of the Elysian fields, &c., he probably describes what he had *seen* represented in the mysteries. This conjecture derives considerable support from the words of Themistius. The dying, says he, experience nearly the same things as they who are initiated into the great mysteries. In the first place are wanderings ; anxious hurrying hither and thither ; paths enveloped in darkness and suspicion, and terminating we know not how nor where. These are followed by horror, trembling, and amazement. At length, a wonderful light appears ; enchanting scenes are discovered : singing and dancing are there, and many things are heard which increase our admiration of these sacred regions. Holy shades present themselves, and among these, he who is fully initiated and has obtained the high privilege of communion with them is joyfully crowned. In the midst of these he exults ; he now holds converse with the holy and the blessed ; and he afterwards regards with pity the profane and impure multitude of the inhabitants of the earth. Pindar sings to the same effect, but in fewer words. Happy, says he, in alluding to the Eleusinian mysteries, is the man who has seen the things which exist below : he knows what will succeed to this mortal life. Clemens of Alexandria adds that to those who are fully conversant with these great institutions, nothing more can be taught ; that in them the nature of all things

is comprehended, and the things themselves are seen. Hence we may conclude that gods and demons, as well as the state of the infernal world, were exhibited to the sight, and the initiated were doubtless made to believe that they perceived true deities among the dead. Had they not been influenced by such a belief, their extraordinary emotions of fear, terror, amazement, and joy, could not have existed, nor could those mysteries have been considered so awfully divine: they would rather have been a subject of ridicule, and regarded with contempt by the wise and even by the vulgar. Lest this conclusion should be thought unwarrantable, we add the testimony of one or two other ancients. What relates to the mysteries, says Plutarch, how a true knowledge of demons is acquired by the best and most incontrovertible arguments, and even by the sight itself, I must not reveal. And Æneas Gazæus observes, that they who preside over the mysteries among the Chaldeans, Egyptians, and Greeks, boast that, by their magical songs, they are able to evoke superior intelligences and the spirits of the dead; and this they do by sacrificing cocks and hens, and using certain unknown written characters. And Diodorus Siculus affirms, that many of the sacred rites were performed by magicians who officiated in the temples, and who, by their incantations, lustrations, &c., struck the vulgar with awe. The historian might have added, that not only the vulgar, but even the most enlightened philosophers either were or pretended to be struck in a similar manner, by the arts of men who have never been equalled for impudent imposture.

From the preceding testimonies, then, we learn that the mysteries were probably instituted by the diviners and physicians; that the priests were professed magicians, who boasted of almost uncontrollable influence over the invisible world, into which the initiated were taught to believe that they had been introduced; that, however these institutions were purified by philosophy from their grosser and more absurd superstitions, the priests still pretended to effect great and stupendous wonders. Hence all who were curious searchers into nature, and who desired to know something more satisfactory of the gods and demons than could be learned from the poets, were unwilling to remain ignorant of the mysteries; and hence philosophers themselves were anxious to obtain admission to them. The greatest of this latter description of persons was doubtless Pythagoras, who travelled from temple to temple, and eagerly cultivated the friendship of the priests. By him and his disciples many new observances were introduced into the sacred institutions, especially into those of Orpheus. Through him, a holier kind of life was made obligatory on the initiated, who were taught that to become intimate with the gods, and to enjoy their company on earth, purity of heart and a disentanglement from worldly cares were equally advantageous and necessary.

*Observations on the ancient Roman distinction of Patrician and Plebeian, and the progressive Civil Qualifications of the latter Order.*

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WE are told, that when Romulus and Remus formed the design of founding a city, they were accompanied by numbers, whom, we may suppose, the singular circumstances under which they were born and educated, the valor they exhibited when ignorant of their true descent, the unusual steps by which this came to be discovered, and their resolution in vindicating their oppressed grandfather, induced to expect, that they were destined by heaven to something extraordinary. Those of them who survived the contest between the two brothers, and who were not alienated from Romulus by party animosity, were, together with the criminals, fugitive slaves, and profligates, that took refuge in the asylum afterwards opened by him, arranged into a civil community. Among them all, there appear to have been very few, if any more than one hundred, of an extraction purely free; and, accordingly, this number was chosen by Romulus for a council or senate, whom himself and his successors might consult on any affair of moment, and who might be a defence of the liberty and rights of the people. The senate were dignified with the name of *patres*, or *fathers*, and their posterity, with whatever persons of free descent might have remained, were styled *patricians*. "En unquam fando audistis, patricos primo esse factos, non de cœlo demissos, sed qui patrem ciere possent, id est, nihil ultra quam ingenuos?" . See Liv. l. 10. cap. 8. (Drak.) Thus we see what constituted this grand distinction, which occasioned to Rome so much of internal discord and external dishonor; the patricians sprung from ancestors, some of whom had been in a state of slavery, the plebeians were not descended from such ancestors.

Under the kings, this distinction was by no means so important as it was during the first two centuries of the republic: and the difference was of a twofold nature. In the first place, a plebeian of wealth and capacity could, in the monarchical period, be easily admitted into the higher order; and secondly, no man whose personal attainments were suitable, was excluded from any civil preferment on account of his not being a patrician. The favor of the king did not discriminate between the two classes, nor were the rewards of merit restricted to the higher part of the community, by the people. We even find Tarquinius Priscus, a rich stranger, and Servius Tullius, the posthumous son of a captive princess, exalted to the throne; but it must be recollected that the pretensions of these individuals were strongly supported by accompanying circumstances. We find also, that many of the Alban nobility were,

after the destruction of their town, made patricians; not to mention the one hundred Sabines who, in the reign of Romulus, were received into the senate, according to the terms of the treaty between the two hostile powers.

But when nearly two centuries and a half had elapsed, the scene was changed; the senate had throughout been desirous of establishing an aristocracy; they attempted it after the decease of Romulus, and they accomplished it when the last Tarquinius and his immediate relatives had been expelled from the city for their crimes. Having obtained their expulsion, and instituted the consular power, the aristocratical faction turned their attention to the means of establishing the new constitution; sensible that the people had exiled the late monarch with his family through a momentary impulse, and fearful lest the impulse of the moment might lead them to recall him, or to accept of him again as king, if seconded by the arms of a powerful state. Their first design was to bind the people by an oath, whilst as yet their ardor was unabated, never to suffer any man to be king of Rome. The most opulent and influential of the Equites were next chosen into the senate, (the regular number of which had been considerably lessened, by the arbitrary and summary proceedings of the last king,) so as to augment that body in number to three hundred members. The people generally being thus bound, by the greatest of all religious obligations, to oppose the restitution of regal authority, and the most powerful of the plebeians being secured to the interests of their party, the next design of the aristocracy was to prevail on the people to exert themselves in behalf of a republican constitution, thus imposing on them an additional obligation to defend it. With this view, they incited the people to clamor for the abdication of his office by Collatinus, the colleague of Lucius Brutus in the consulate, because he bore the name of Tarquinius, and was distantly related to the ex-sovereign; and then they persuaded him to accede to these popular clamors. And in the fourth place, they manifested a false benevolence, in temporarily relieving the poorer citizens from all imposts, and taking on themselves the chief burden and expense of the government. This conduct had the desired effect; oligarchy triumphed, and true liberty soon bled. But by the second and last of these measures, the aristocratical faction designed, not only to establish the consular power, but likewise to ensure the sole enjoyment of it to the patrician order. Had a wealthy, talented, honorable, and influential plebeian offered himself as a candidate for the consulate soon after the formation of the new constitution, his pretensions would not have been materially, if at all, weakened by his rank as a plebeian; but by promoting the chief among the plebeians to the other order, the senatorial party in a great measure eluded such candidates, and if any did arise, themselves had the pre-eminence

in the good-will of the people, on account of their apparent patriotism and disinterestedness, exhibited in pecuniary matters. But their seeming anxiety for the welfare of the community ceased with the death of Tarquin; as this event removed all their apprehensions of the restoration of monarchy, and a sufficient time had elapsed when it occurred, to authorise them, agreeably to the religious notions then prevalent, to assert, that the consulate could not be communicated to the plebeians, without exciting the displeasure of the deities. These beings were thought by the Romans to interest themselves with regard to the manner in which the various civil and political transactions of a state were performed. And as there was only one proper method of sacrificing and performing all other religious ceremonies, so there was only one proper method of attending to any civil concerns, which, as was the case with the election of consuls, were connected with religious observances. There was but one place where they could be undertaken acceptably; there were certain rites, which if neglected, the whole performance incurred the displeasure of the deities; and there were certain persons, to whom it was conceived the enjoyment of offices, both in the sacerdotal and the civil economy, was, by divine appointment, limited. Not only so, but it further appears that calamities were thought to attend those, whether a nation or individuals, who dared to engage in observances of the nature alluded to in an irregular manner. Add to this, that the gods were considered to sanction the propriety of any undertaking or procedure, and to ally to it, as it were, a divine authority, by granting it success. So in the case of war, victory was thought a sufficient indication of the justice on which justice lay; and in direct compliance with this notion, we find, that when Cincinnatus, the first plebeian consul who took the command of an army, marched against the Hernici, the state was in the most anxious expectation, considering that his success or failure would show whether the gods approved or disapproved of the communication of the office to the plebeians (see Liv. l. 7. c. 6). It was another of their religious notions, that the method of procedure approved of by the deities, was to be ascertained not from remote occurrences, the authority of which was established by the space of time intervening but from the experience of the years immediately preceding. This remark is strikingly illustrated by the following narrative extracted from the twenty-seventh book of the great Roman historian to whom reference has already been made. "It, (Caius Valerius Flaccus,) ut affirmum ejus consuetudinum et ceremoniarum cepit, ita repente exiit antiquos mores, ut nemo tota juventute haberetur prior, nec probatior primoribus Patrum, sum pariter alienisque, esset. Hujus fama consensu elatus ad justam fiduciam sui, rem intermissam per multos annos ob indignitatem flaminum priorem repetivit, ut in senatum introi-

ret. Ingressum eum curiam quum L. Licinius prætor inde eduxisset, tribunos plebis adpellavit flamen. Vetustum jus sacerdotii repetebat: datum id cum toga prætexta, et sella curuli, et flaminio esse. Prætor, non exoletis vetustate annaliam exemplis stare jus, sed recentissimæ ejusque consuetudinis usu, volebat: nec patrum, nec avorum memoria Dilem quemquam id jus usurpasse. Tribuni, rem inertia oblitteratam ipsis, non sacerdotio, damno fuisse, quum æquum censuissent, ne ipso quidem contra tendente prætore, magno adsensu Patrum plebisque, flaminem in senatum introduxerunt, omnibus ita existimantibus, magis sanctitate vitæ, quam sacerdotii jure, rem eam flaminem obtinuisse." cap. 8. Agreeably to these principles, the consulship having been for a number of years committed only to patricians, and success having attended the administration of patrician consuls, it was supposed that the gods approved of the limitation, and it was considered extremely hazardous to entrust the affairs of state to any but patricians.

Influenced partly by these notions, and partly by a consideration of the overwhelming use the patrician party would make of them, the tribunes of the plebeians made no attempts to give the order to which they belonged a title to the consulate, until sixty-five years after the establishment of the commonwealth, and forty-nine after the creation of their own magistracy. Previous to this time, however, when the institution of decemvirs was resolved on, the tribunes demanded for the plebeians, the right of admission to the office; but satisfied with the advantages they had already gained, in obtaining the appointment of decemvirs, the tribunes, or the body of plebeians, did not urge the point, but conceded the dignity to the higher order. In the second year, nevertheless, there were three plebeians among the decemvirs, if we may credit the testimony of Dionysius of Halicarnassus in this particular. But passing over this obscure and immaterial point, we proceed to the propositions of Canuleius, a tribune of the plebeians, advanced U.C. 390, A.C. 442: the one permitting the intermarriage of the two classes; the other authorising the communication of the consulate to the plebeians. The former was a repeal of one of the institutes of the decemvirs; for before their time, no prohibitory regulation on that subject existed: it was, no doubt, contained in one of the two tables composed in the second year, when all orders of the state were intimidated from opposing any of their propositions, by the resolution they manifested in the maintenance of their power, and the tyrannical disposition they invariably displayed; otherwise it is strange that no opposition was made to so arbitrary a regulation.<sup>1</sup> The proposi-

<sup>1</sup> Antiquarians tell us, that the *twelfth* table treated of marriage and the rights of husbands. See Dr. Adam's Roman Antiquities. The enactment of such a regulation seems decisive of the incorrectness of the statement of Dionysius in reference to the plebeian decemvirs.



tions of Canuleius excited the greatest contentions. The consuls and senate were resolute in their opposition; and the remaining tribunes, though they did not employ their most strenuous efforts in his behalf, were far from condemning the proceedings of their colleague, who was thus left to pursue his operations with energy. Foreign aggression compelled the patricians to yield; and hoping by the concession of the minor point, to satisfy their opponents, they consented to the intermarriage of the two classes. But they were deceived in their expectations; the college of tribunes, perceiving the weakness of the senatorial party, and desirous of participating in the glory of Canuleius, pressed the other proposition with earnestness and determination, and being seconded in their exertions by the whole plebeian party, obliged the higher class to more important admissions. It was soon resolved between the factions, that consular tribunes might be created instead of consuls, and that these magistrates might be patricians or plebeians. This enactment, though of some consequence to the plebeian interest, must yet be viewed as an artful evasion of the tribune's proposition. It was not said that consular tribunes *should* be created instead of consuls, but that they *might* be; and the senate was the only political body, on which it could devolve to determine which should be the magistrates of each year. Thus they had it in their power, to disuse for a considerable period the former magistracy, and then apply the religious principles above capitulated to its non-creation, if circumstances should be such as to allow. And if at any time they accomplished this object, and prevailed so far as to re-establish the consulship, the principles on which they grounded the sole right of patricians to the office, would, by their now instituting a new order of magistrates, instead of giving the plebeians some little claims on the consulate, remain unimpaired. To the preservation of these principles unimpaired, the patricians appear to have had particular reference; and the very adoption of such a scheme, was calculated to impress on the popular party the importance in which they held them. In pursuance of their grand design, that of appropriating to their own order all civil preferments of importance, we accordingly find the patricians making several attempts to abolish the consular tribuneship, and restore their favorite magistracy; but owing to the sturdy opposition of the tribunes of the plebeians, they uniformly failed in their design. The plebeians, on the other hand, made no use of the advantage they had gained for a considerable space of time; a circumstance for which two reasons may be assigned. In the first place, they may not have been able to divest themselves of their religious ideas in reference to the consulate, sufficiently to create a consular tribune from their own body, an officer differing from a consul only in the name; and secondly, which was doubtless the principal reason, these magistrates were elected at the *comitia centuriata*, or assemblies at which the people voted by

centuries, and in which the rich, consequently the patrician party, had a decided pre-eminence. By these means, forty-four years elapsed between the passing of the law authorising the creation of military tribunes with consular power, and the election of a plebeian to that office. And it is observable, that when the plebeian party, in consequence probably of their increased wealth and influence, had chosen one consular tribune from their body the first year, and three the second, they for some time afterwards chose and desired patricians only, in consequence of the evils which befel the republic during those two years.

In the year of the city 331, and 418 years previous to the birth of Christ, the consuls proposed in the senate, that the number of quæstors should be increased from two to four; and the tribunes immediately proposed, that half should be patricians, and half plebeians. The senate, though they concurred in the wishes of the consuls, were, as might have been expected, decidedly averse to the clause of the tribunes; and finding that these were equally pertinacious with themselves, they attempted to drop the matter altogether. Such conduct was, however, little satisfactory to the tribunes; they carried the subject to the popular assembly, and proposed of themselves, that the number of quæstors should be doubled, and that the half of these *should be* plebeians. These debates took place previously to the election of a consular tribune from among the plebeians; and the practical failure of their views in this quarter, determined them to obtain, if possible, an explicit legal declaration for the creation of plebeian quæstors. Whilst the affair remained undecided, another contention arose, whether the administration of the state during the succeeding year should be committed to consuls, or consular tribunes. Thus was the republic involved for a time in the utmost confusion; at length concord was restored, on these conditions: that the number of quæstors should be doubled, as proposed by the consuls; that it should be allowable to elect patricians and plebeians to the office; and that consular tribunes should be the magistrates of the ensuing year. Of then title to the quæstorship, the lower order did not avail themselves till eleven years after they had gained it; and to the step they then took they were incited by resentment, on account of the consulate being forced on them for that year.

The next office of state obtained by the inferior order was that of general of the cavalry; and this was obtained, whilst the law ordering the restoration of the consulate, and the invariable appointment of one plebeian to that office, was yet in agitation. It devolved on the consul or consular tribune to nominate a dictator, on the dictator to nominate his general of the cavalry. This was, therefore, the act of an individual, and one over which no public body had any power; the patrician faction were indeed inflamed with rage, but their rage was altogether useless.

It has just been stated, that when this circumstance occurred, the law respecting the full restoration of the consulate, and the constant election of a plebeian to that dignity, was in dependence. This was a proposition of the highest importance to both ranks : if passed, a death-blow would be given to patrician aggrandizement ; if rejected, the hopes of the plebeian faction would be blasted. Thus it called forth the utmost exertions of each party ; the one continually urged the religious principles before mentioned, portrayed in the liveliest colors, and exhibited in strains of the most glowing eloquence, the impolicy of hazarding a measure which, in all probability, would call down the most violent and implacable vengeance of heaven ; and not content with urging considerations, employed the means which lay in their power, to prevent the propositions being referred to the vote ; the other appealed to the plebeian quaestors, the plebeian consular tribunes, whose appointment had not, it was argued, been marked by divine displeasure, nor were the movers of the law wanting in the exertion of their prohibitory powers. The tribunes of the plebeians were in number ten ; and this circumstance furnished the patricians, in the present instance, with the most effectual means of resisting their opponents. By ingratiating themselves with some of the tribunes, and promising them senatorial support and friendship, the leaders of the higher class prevailed on them to use their veto, whenever the two authors of the law wished to refer them to the vote ; and Licinius and Sextius, on the other hand, prohibited the election of any magistrates besides tribunes of the plebeians and ædiles, during a period of five years. At the end of this period, consular tribunes were created in order to repress a foreign commotion of a hostile nature. The two individuals above named were re-appointed to their office for ten successive years, and the patrician party carried on the contest with equal vigor and resolution. Nine passed without deciding the matter in favor of either side ; in the tenth, the determination of the popular faction, aided by the skill of their leaders, was crowned with success. Knowing that the senate would avail themselves with alacrity of any opportunity that presented itself, of satisfying them without conceding their urgent demands, Licinius and Sextius omitted all mention of the proposition they had most at heart, and brought forward a motion, apparently as a substitute for the other, that instead of the two appointed by the last king, ten men, five patricians and five plebeians, should be appointed to keep the Sibylline books, and consult them as occasion required. The senatorial party were taken in the snare ; they assented to the proposal, and a law was passed to that effect. But they soon found that they had been mistaken in their calculations ; instead of being satisfied with the concession made to them, the two tribunes, towards the end of the year, renewed their grand proposition, and being now

able to impeach the sincerity of their opponents, in making the representations they had, by instancing the concession just made, they soon prevailed to bring it to the vote at the popular assembly, when it was accepted by the people. It still remained for the senate to acquiesce in the decision; this they refused for a time, and involved the state in the utmost disorder,—disorder which would probably have terminated in anarchy, but for the mediation of the great Camillus, then dictator. At his suggestion, a reconciliation was effected on these terms; that the decision of the people, in reference to the consulate, should be sanctioned and confirmed by the senate, and that the plebeians should allow of the creation of a prætor to be chosen from among the patricians. The regulation that *one consul must be a plebeian*, though necessary for the designs of party, was liable to occasion many inconveniences to the community as regards military operations; and from it such inconveniences did actually result. But in its general and immediate operation, it was of a beneficial tendency: the heads of the plebeian party, instead of endeavoring to lessen the powers attaching to the consulship, were now rather inclined to defend that office from any unnecessary, much less improper aggression, and, instead of spending their time in harassing the other order, would naturally adopt those measures which would lead to their early advancement to the much-sought-for promotion. The treaty itself reflects the greatest credit on the memory of its author, the great warrior Camillus. During the whole of the contentions occasioned by the proposed alterations in the government, the maxim of the senate had been “to conquer or perish;” so also with the tribunes: and had the conduct which this maxim dictated, been persevered in, consequences would have ensued, more tremendous than Rome had ever before witnessed. The institution of the prætorship, which should be restricted to the patrician order by the same law that ordered the appointment of one plebeian Consul, though it was not equivalent to the privilege bestowed on their rivals, was yet a valuable acquisition to the senate, as the business of the prætor was to manage the jurisdiction of the city, and to supply the place of the consuls in the event of their absence on a military expedition, and the dignity of the office proportionably great. This arrangement accordingly rendered it unnecessary to proceed to extremities; an event which nothing but such an arrangement could have averted.

In the year in which the first plebeian consul entered on the duties of his office, U. C. 389, A. C. 363, the curule ædiles, officers whose province it was, together with the plebeian ædiles, to take care of the buildings, provisions, &c. of the city, especially during the three years and a half in which there were no censors, were instituted; soon after its institution, though at the first the patricians claimed it for their own, this magistracy also was made

common to the two ranks. Ten years after the above, a plebeian was nominated dictator, and fulfilled the duties of his station with honor and advantage to the commonwealth. The senatorial faction were enraged at seeing another office they would fain have reserved to themselves, communicated to the lower order, and even endeavored to hinder the dictator in all his undertakings; but as the exercise of a dictator's authority was limited only by positive laws, they failed in their design. A little more than five years having elapsed from this period, a plebeian was chosen into the office of censor: it is remarkable that the first plebeian dictator was likewise the first of that order exalted to the censorship.

The prætorship was now the only civil dignity not enjoyed by the plebeians; and from this they were excluded by the conditions of the law respecting the consulate, termed, from the name of one of its authors, the Licinian law. But the patricians had seized every opportunity of violating that law, and had attempted, by every means in their power, to restore the sole possession of the consulate to their own rank; and thus, that part of the law which secured to them the prætorship, was no longer considered binding by their rivals. Accordingly, about fourteen years after the attainment of the censorship by the plebeians, one of that order offered himself as a candidate for the office of prætor; and though opposed by the consul who presided at the election, eventually succeeded in obtaining the dignity he desired. The comparative facility with which the plebeians acquired admission to these two last offices of state, must be attributed to their increased importance in the republic, the lessened weight of religious prejudices, the heightened spirits of the claimants owing to former successes, and the dispiritedness of the opponents. And thus likewise, after a little resistance, the plebeian party obtained the election of some of their own rank to the office of augurs and pontifices, when it was determined to enlarge the number of these ministers of religion.

The civil and sacerdotal importance of this once most weighty distinction being now in a great degree removed, it soon began to fall into desuetude; and for it was substituted, in general use, that of noble and ignoble: the noble person could produce the busts of ancestors, who had been raised to the highest preferments of state; the ignoble was desitute of this recommendation. This was a distinction, in itself more just than that for which it was substituted, and far more just and proper inasmuch as it did not interfere with a capacity for official promotion. When first prevalent, Rome was in a state of the greatest prosperity, party being in a great measure destroyed, and in consequence all hopes of attaining to eminence by becoming the instruments of party being cut off, those who were desirous of advancement were led to espouse the real and substantial interests of the nation. And in

Rome, domestic unanimity, by removing every impediment to the full operation of the principles which formed the national character, almost invariably produced foreign success. And although as it affected individuals, and in various political bearings, the constitution was not equal to a well-regulated monarchy, and although it was far more liable to abuse than the latter form of government; yet it may with great correctness be said, that the year of the city 452 was succeeded by some of the happiest and most glorious years that Rome ever witnessed.

The following chronological recapitulation of the events mentioned in this article, may be acceptable and useful to the reader :

A. C.	U. C.	
507	245	Two consuls created after the expulsion of the kings.
491	261	The tribunes of the plebeians created.
449	303	The decemvirs enter on the administration of affairs.
442	310	The laws of Canuleius first proposed; and consular tribunes instituted towards the end of the year.
417	335	The number of quæstors doubled, and the office laid open to the plebeians.
406	346	The first plebeian quæstors.
397	355	The first consular tribune of plebeian rank.
373	379	The proposition of Licinius and Sextius respecting the consulate promulged.
365	387	The first plebeian general of the cavalry.
364	388	Ten persons, five patricians, and five plebeians, appointed to take care of the Sibylline books.
363	389	The first plebeian consul enters on the duties of his office, the first prætor and curule ædiles.
353	399	The first plebeian dictator.
348	404	The first plebeian censor.
334	418	The first plebeian prætor.
300	452	The number of the pontifices increased from four to eight, and that of augurs from four to nine; the additional officers being plebeians. The political equality of the two orders completed.

E. P.

## AN INQUIRY

*Into the Credit due to DIONYSIUS of HALICARNASSUS as a Critic and Historian;—By the Author of 'Remarks on the supposed Dionysius Longinus'.*

No. V.—[Continued from No. LXXI.]

"It is astonishing how many facts one finds related, for which there is no authority whatever."—C. J. Fox's Letters.

*The Siceli.*

DIONYSIUS deserves credit for not beginning his history with an account of "a nation sprung out of the earth they inhabited," or "from a cricket or a grasshopper," or "from an oak, a mushroom, or a dragon's tooth."<sup>1</sup> His Siceli are βάρβαροι, and an ἔθνος αὐθιγενές, and for a better account of the origin of any ancient nation we must look to the books of Moses, and not to profane history. But, before we give any further credit to Dionysius, let us follow him step by step.

The city which the Romans then inhabited, had been occupied by these Siceli in very early times: they were παλαιότατοι τῶν μνημονευομένων; and we are told in the next sentence, that as to τὰ πρὸ τούτων, οὐθ' ὡς κατείχετο πρὸς ἑτέρων, οὐθ' ὡς ἔρημος ἦν, οὐδαὶς ἔχει βεβαίως εἰπεῖν.<sup>2</sup> If such was the case,—if there were no means of ascertaining what was the state of the city before it was occupied by these Siceli, Rome might well be called eternal; for Dionysius tells us that he begins his history ἀπὸ τῶν παλαιότατων μύθων; and as his work was to satisfy the politician, the philosopher, and the student, we must presume that these very ancient μῦθοι, which earlier historians passed over, because they were very difficult to be explained, were thus explained to the satisfaction of his learned readers. But let us turn to another part.

~~—~~ "In the second year of Numitor's reign, 432 years after the taking of Troy, in the first year of the seventh Olympiad, Charops being archon of Athens, and in the first year of his archonship, the Albani," says our author, "sent out a colony under Romulus and Remus, and founded Rome. But there being

<sup>1</sup> Bishop Watson's Apology for the Bible.

<sup>2</sup> It is very difficult to translate an author whom we suspect of endeavoring to pervert or confuse the truth, and in every instance I should wish the original to be referred to.

much doubt both as to the time of the foundation and as to the founders, I do not think right to mention the subject in a cursory manner, as if it were well known.

"Cephalo, the Gergithian, a very ancient historian, says that the city was founded in the second generation after the Trojan war, by those who escaped from Troy with Æneas; and he mentions Romus, whom he makes the leader of the colony and a son of Æneas, as its founder: the same date and same leader of the colony are stated by Demagoras and Agathyllus, and many others. But he, who mentions the priestesses of Argos, and what took place in the time of each, says that Æneas, who came from the Molossi to Italy with Ulysses, was the founder of it, and that it was called Rome from a certain Trojan woman, who instigated the other Trojan women to burn the ships. Damastes of Sigeum, and some others, agree with him. Aristotle, the philosopher, says that some of the Achæi, on their return from the Trojan war, sailed round Malea, and were driven about by storms, till at last they came to that part of the country of the Opici, which is called Latium, and is close to the Tyrrhenian sea; that they landed, and wintered there, and that, on their preparing to return in the spring, the burning of their ships compelled them to remain; and that the ships were burnt designedly by the female Trojan captives. But Callias, who wrote an account of the actions of Agathocles, says that Roma, one of the Trojan women who came with the other Trojans into Italy, married Latinus, the king of the Aborigines, and had by him two sons, Romulus and Remus, who founded Rome, and gave it their mother's name. Xenagoras the historian says that Ulysses and Circe had three sons, Romus, Antias, and Ardeas, who founded three cities, to which they gave their names. Dionysius of Chalcis makes Romus the founder of the city, but says that, according to some, he was the son of Ascanius, and according to others, the son of Emathio."

"There are also some who say that Rome was founded by Romus, the son of Italus and of Electra, the daughter of Latinus. I could mention many other Greek historians, who vary as to the founders of the city; but that I may not be thought tedious, I shall pass to the Roman historians."

"There is no ancient historian, or *λογογράφος*, among the Romans, but each took his account from the sacred books. Some of them say that Romulus and Remus, the sons of Æneas, founded Rome. Others, that Æneas gave his grandsons as hostages to Latinus, who treated them well, and, dying childless, left them part of his kingdom. Others say that, on the death



of Æneas, Ascanius, who was sole heir, divided the possessions of the Latins with his brothers Romulus and Remus; that he founded Alba, and some other towns, and that Romus founded Capua, Archæa, Ænea, afterwards called Janiculum, and Rome; that this was desolate for some time, but on the Albans sending another colony under Romulus and Remus, it recovered its old foundation, so that there were two foundations of Rome, one a little after the Trojans, the other 15 generations after the first. Antiochus of Syracuse mentions a third Rome, earlier than these, and existing before the arrival of Æneas; for he says thus: 'When Italus grew old, Morges reigned, and in his time a certain fugitive, Sicelus by name, came from Rome.' But whether this Rome had the same site as the present city, or whether another place was so called, he has left in uncertainty, and I am unable to conjecture."

From this long, though abridged, extract, and from our being told afterwards that Evander and his Arcadians, *πολιζονται πρὸς ἐνὶ τῶν ἑπτὰ λόφων*, which lies almost in the middle of Rome, and which they called Palantium; and that, when Hercules was returning home from Italy, some part of his Greek army being left behind, *πλησίον ἱδρυται τοῦ Ἰαλαντίου πρὸς ἐτέρῳ τῶν ἐμπεπολισμένων τῇ Ῥώμῃ λόφων*, which the *ἐγχωριοί* called Saturnian, and which the Romans now call Capitoline; it would seem that, by the first sentence of his history, Dionysius means only that the Siceli are said to have been the earliest occupiers of that ground on which Rome was afterwards built.

Whether *κατασχεῖν τὴν πόλιν* admits of so lax a meaning, the reader must judge; but I venture to doubt whether any laxity of interpretation will make Dionysius consistent. The Aborigines are described as living *ἄνευ τειχῶν πυρηνδὸν καὶ σποράδες*, and they acquired this πόλιν *πολέμῳ μακρῷ τοὺς ἔχοντας ἀφελόμενοι*. It seems evident, therefore, that Dionysius meant to represent the πόλις of the Siceli as superior in strength and accommodation to the dwelling-places of the Siceli; and we must bear in mind that the Pelasgi and Aborigines are said to have inhabited in common *πόλεις πολλὰς τὰς μὲν οἰκουμένας καὶ πρότερον ὑπὸ τῶν Σικελῶν, τὰς δὲ αὐτοὶ κατασκευάσαντες*.<sup>1</sup>

Let us now consider the remainder of this strange story. The Siceli having lost many places both maritime and inland, and no longer able to withstand the Aborigines and Pelasgi,

<sup>1</sup> One at least of the seven hills was *ἐνὶ βῆλος τοῖς ἔξωθεν*. See Strabo lib. 5.

get ready their wives and children, gold and silver, abandon the whole territory to their enemies, wander through the whole of Lower Italy, are driven away from every place, and at last pass over to Sicily. As the overpowered Siceli were neither slaughtered nor enslaved, nor even plundered, the Aborigines and Pelasgi showed a humanity which was unknown in the age of Homer; and although the Siceli, in traversing the whole of Lower Italy, were repulsed from every part, nothing is said of their suffering from famine, or from savage treatment: they were able, after all, to prepare rafts to cross the sea, and establish themselves in Sicily, and, for aught we are told to the contrary, they carried their wives and children and gold and silver with them. How different was the fate that Priam expected from the Greeks, and how much were the evils of war increased in the time of Homer!

"These are the evils," we are told in the *Iliad*,<sup>1</sup> "that follow the capture of a town: the men are killed, the city is burned to the ground; the women and children of all ranks are carried off for slaves."

"Wretch that I am!" says the venerable Priam, "what evil does the great Jupiter bring on me in my old age! My sons slain; my daughters dragged into slavery; violence pervading even the chambers of my palace; and the very infants dashed against the ground in horrid sport of war. I myself, slain in the vain office of defence, shall be the prey of my own dogs, perhaps in my very palace gates!"

The *Læstrygones* of Homer, and the adventures of Hercules in the Phlegræan fields, and with Cacus, may serve to show what opinion was entertained of the civilization of Italy in very early times; and the dangers and losses which Hannibal and his soldiers experienced in passing the marshes of Etruria,<sup>2</sup> may lead us to wonder at the apparent ease with which the wives and children of the Siceli traversed the whole of Lower Italy.

At the conclusion, Dionysius tells us that his account of the Siceli is taken from authors of repute. He had before told us that Hieronymus of Cardia was the first, to his knowledge, who touched on Roman antiquities; that Timæus Siculus, who wrote a particular account of the wars of Pyrrhus, was the next; and that Antigonus, Polybius, Silenus, and numberless others, contributed little, and even that little neither with much truth

<sup>1</sup> Mitford, chap. 2. sect. 4.

<sup>2</sup> See the description of Polybius, lib. 3. c. 70.

nor with much care, but from mere hearsay. It is seldom safe to trust the judgment of Pausanias; but his remarks on Hieronymus of Cardia seem to furnish very satisfactory evidence of the time in which that historian flourished, and the reign of Lysimachus may be assumed as the earliest period to which the researches of Dionysius had been able to trace a notice of Roman antiquities by a Greek historian. If these premises are correct, it should follow that Cephala and Antiochus, whom Dionysius calls very ancient historians, Aristotle, Damastes, &c. &c., either said nothing about the early history of Rome, or were later than the reign of Lysimachus. As to Damastes, if Dionysius himself tells us, in his remarks on Thucydides, that Damastes flourished only a short time previous to the Peloponnesian war, the statement, however qualified, is sufficient to prove that he did not flourish after the Peloponnesian war; so that Damastes is earlier than Hieronymus.

Aristotle, according to Dionysius, died of sickness, in the thirteenth year after the death of Alexander; and Lysimachus is accused by Hieronymus of having violated the royal sepulchres when he laid waste Epirus. The accusation is discredited by Pausanias, who suspects Hieronymus of being prejudiced against Lysimachus, and chiefly because Lysimachus τὴν Καρδιαν πόλιν ἀνελών, Λυσιμαχίαν ἀν' αὐτῆς ᾤκισεν. Now even if we allow that Hieronymus attacked, not to say calumniated, Lysimachus during the life-time of that powerful monarch, the invasion of Epirus cannot possibly be placed so early as the death of Aristotle; and if the reader is acquainted with the history of Pyrrhus, he will admit that the quarrel with Lysimachus could not have happened till some years after the death of Antigonus, who, if the battle of Ipsus is rightly dated, survived Aristotle by more than ten years. The age of Cephala the Gergithian is unknown, and Strabo, in mentioning the place of his birth, says nothing against his character; but how can he be παλαιός πάνυ, if he is not older than Hieronymus? According to Vossius, Antiochus of Syracuse, flourished in the 90th Olympiad; so that there is reason for using the means which we fortunately possess, and inquire into the consistency of Dionysius.

Although Dionysius twice represents Antiochus as stating that Sicelus came to Morges, no available date is furnished by the extract in either instance, and in the first there is no mention of Rome. We are told that Antiochus having stated how Σικελὸς ἐπιβρωθεὶς Μόργγητι ἰδίαν πράτταν ἀρχὴν διέσκησε τὸ ἔθνος, added οὕτω δὲ Σικελοὶ καὶ Μόργγητῆς ἐγένοντο καὶ Ἰταλῆτες, ἰόντες Οἰνωργοί; but nothing is here said of the native country of this Sicelus,

or by what means a stranger and a guest *ἰδιαν πράττων ἀρχὴν διέστησε τὸ ἔθνος*. In the second extract we learn that this Sicelus ἀφίκετο ἐκ 'Ρώμης φυγὰς, but where this Rome was we are left to find out; for this most satisfactory and pains-taking historian of Rome leaves the matter as he found it, excepting that he takes for granted that this Rome was earlier than the Trojan war. We are told, however, by Dionysius, that, according to Antiochus, the Siceli were driven out by the CEnotri and Opici; a statement which is sufficiently confirmed by Strabo, and agrees well enough with the account of Thucydides to make us certain that the Siceli, of whom Antiochus gave an account, were really stated in that account to have been driven out by the CEnotri. So far, therefore, is fact; and it is fact also, that the Italy of which Antiochus wrote, was not the Italy of Dionysius, not a country bounded by the Tyrrhenian and Ionian gulfs and the Alps, but a small district ἀπὸ Τάραντος ἄχρι Ηοσειδωνίας παράλιος in the reign of Morges, and originally comprised within the Napetine and Scyletine gulfs, as Dionysius himself acknowledges, and the different limits of which Antiochus described with a fulness to which Strabo has done more justice than Dionysius.

"Antiochus," says that careful geographer, "tells us that the Italy of which he writes was formerly called CEnotria; and he makes its boundary towards the Tyrrhenian sea the same as that which we have given to the country of the Brutii, the river Laüs, and its boundary towards the Sicilian sea Metapontum; but the country of Tarentum, which joins that of Metapontum, he calls beyond Italy, naming it Iapygia. But in still earlier times, he says that they only were called CEnotri and Itali ἐντὸς τοῦ ἰσθμοῦ πρὸς τὸν Σικελικὸν πεκλιμένους πορθμόν; which isthmus lies between the Hippomate, or, as Antiochus calls it, the Napetine, and the Scyletic<sup>1</sup> gulf: afterwards the name both of Italy and the CEnotri extended μέχρι τῆς Μεταποντικῆς καὶ τῆς Σειγίτιδος; for the Chones, a noted CEnotrian nation, lived there, and called the country Chone, &c." The Italy of Antiochus, therefore, lay between the river Laüs and Metapontum; and his Siceli, according to the authority of the same Strabo, inhabited the country about Rhegium, and were driven out by the CEnotri and Morgetes, and passed over to Sicily. Let the reader determine whether Dionysius, on his contemporary and supposed admirer Strabo, has quoted Antiochus faithfully. At all events, however, the Siceli, who from time immemorial inhabited the

<sup>1</sup> The reader is probably aware how the spelling of the same places varies in different authors and different editions.

city now called Rome, and <sup>the</sup> are an ἔθνος αὐθιγενές, who possessed many other cities both maritime and inland, who were deprived of these by the Aborigines and Pelasgi, who then abandoned their country, and with their wives and children and gold and silver wandered through the whole of Lower Italy, i. e. the Italy of Dionysius, and were repulsed every where, are not the Siceli of Antiochus or of Strabo; nor is any historian named by Dionysius as authority for details which are strange enough to require the fullest and strongest confirmation.

In specifying the different accounts of the foundation of Rome, Dionysius introduces Aristotle the philosopher, and makes him say that some of the Achæi, on their return from Troy, landed at a part of Opicia named Latium, and ultimately settled there. Had Aristotle really given this account, Dionysius would gain but little by it, for two reasons; first, because it would not agree well with the declarations in his preface; and secondly, because it would agree very ill with the supposed landing and settlement of Æneas. Yet the words Ἀριστοτέλης ὁ φιλόσοφος ἱστορεῖ allow of no misunderstanding; our only difficulty is to discover in what part of his works Aristotle gave so strange an account. "Omnium fere civitatum non Græciæ solum," says Cicero, "sed etiam Barbariæ, ab Aristotele, mores, instituta, disciplinas, a Theophrasto leges etiam cognovimus." The Πολιτεῖαι of Aristotle, which were very numerous according to Diogenes Laertius, are lost to us: there is, however, a collection of fragments in Duval's edition; but I apprehend nothing is to be found there that will lead us to imagine that any of the Πολιτεῖαι contained the account which Dionysius attributes to Aristotle. That the Italy of that philosopher had not the same extent as the Italy of Dionysius is evident from more passages than one; and with the exception of the alleged quotation, I believe there is nothing to justify our supposing that Aristotle meant to contradict the statements contained in the 1st book and 12th chapter of Thucydides. Let us remember, also, that Strabo relates, with little variation, the story which Dionysius fathers on Aristotle, that the rivers Neæthus and Æsarus, and the city Crotona, were reported to be the places to which the Achæi were driven, and the first-mentioned river is said to have been called Neæthus because the ships were burnt there. If we compare the situation of Crotona with that of Latium, we shall allow that the story is much more probable as related by Strabo, than as asserted to have been related by Aristotle; and the mere inspection of the map will be more convincing than the longest arguments.

## GODOFREDI HERMANNI

DE PARTICULA *άν* LIBER TERTIUS.

## PART V.—[Concluded from No. LXXI.]

VI. — *De optativo cum άν pro præterito.*

ΑΙΤΙΑ vero in temporum ratione dubitatio sese offert, si de presentibus et præteritis quaeratur. Nam etsi *πεισθήκοι άν* aperto præteriti temporis notationem continet, tamen hoc quoque non minus ad futurum trahi potest, ut factum quid fore significetur, quam *ποιοῖ άν* et *ποιήσειεν άν*. Et tamen ista omnia non modo presentis, sed adeo præteriti significationem habent. Hujus rei ratio sic est animo inferenda. Manet sua cuique temporis vis. Et aoristus quidem præteriti quum proprie id quod aliquando factum est significet, transfertur ad ea omnia, quæ ut jam perfecta cogitari volumus, sive ea ante perfecta sint, sive nunc, sive postero tempore, ita tamen, ut quum de re presente vel futura dicitur, cogitationem tantum perfectionis contineat, ideoque vel ipse sit in imperativo, vel in optativo cum *άν*, cogitationem indicet, vel ex verbo respondeat quo quid cogitari significetur. Quoniam autem quæ jam perfecta esse cogitantur, vacua sunt notionem durantis facti, consequens est non posse usurpari aoristum, ubi quid ut nondum ad finem perductum, ideoque vel durans adhuc, vel ex ejusdem actionis nondum absoluta repetitione constans cogitari volumus, sed ad ea pertinere, quæ vel brevi momento temporis vel semel facta intelligimus. Ita patet, manere propriam aoristi vim in omni ejus usu, licet prima specie diversissimo. Hinc illæ observationes grammaticorum verissimæ: Apollonii de Syntaxi iii. 24. p. 251. (253.) *δ γάρ ἀποφαινόμενος ὄντω, γράφε, σάρου, σκάπτε, ἐν παρατάσει τῆς διαθέσεως τὴν πρόσταξιν ποιείται, ὡς ἔχει καὶ τὸ*

*βάλλ' οὕτως, αἱ κέν τι φόως Δαναοῖσι γένηαι*

φησὶ γὰρ ἐν τῷ πολέμῳ καταγίνου εἰς τὸ βάλλειν· ὃ γε μὴν λέγων κατὰ τὴν τοῦ παραφριμένου προφορὰν γράψον, σκάψον, οὐ μόνον τὸ μὴ γινόμενον προστάσσει, ἀλλὰ καὶ τὸ γινόμενον ἐν παρατάσει ἀπαγορεύει, εἰ γε καὶ τοῖς γράφουσιν ἐν πλείονι χρόνῳ προσφωνοῦμεν τὸ γράψον, τοιοῦτόν τι φάσκοντες, μὴ ἐμμένειν τῇ παρατάσει, ἀνύσαι δὲ τὸ γράφειν. Et Etym. Gud. p. 172, 26. *ζήσαιμι, ζήσεας δὲ οὐ λήγουσι, διότι τῇ εὐκτικῇ εὐχῇ δηλοῦσι πράγματος ὑφείλοντος πληρωθῆναι· ὃ γὰρ λέγων γράψεας εὐχεται ὥπως εἰς τέλος ἔλθῃ τοῦ γράψαι· ὁμοίως καὶ τὰ λοιπὰ πληρωθῆναι. διὸ περ οὐ λέγειν δεῖ ζήσεας· ὃ γὰρ τοῦτο λέγων εὐχεται ἵνα ἔλθῃ εἰς τέλος τῆς ζωῆς, καὶ λοιπὸν εὐρίσκεται καταρῶμενος ἑαυτῷ· δεῖ δὲ λέγειν ζήην, ζῶσης, ζήῃ. Vide eadem in Etym. M. p. 760, 24.* Contraria presentis ratio est, quod quum natura sua rem sientem necdum absolutam significet, optativus ejus temporis cogitationem notat rei, quam, quocumque eam tempore fieri sumamus, vel durare eo tempore, vel in facti nondum absoluta repetitione positam intelligimus.

His præmissis exempla afferamus et aoristi et præsentis optativi de re præterita dicti. Homerius Iliad. 539.

*ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών.*

E. 311.

*καὶ νῦν κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,  
εἰ μὴ ἄρ' ὀξὺν νόησε Διὸς θυγάτηρ Ἀφροδίτη.*

et 388.

*καὶ νῦν κεν ἔνθ' ἀπόλοιτο Ἄρης βασιλεὺς πολέμοιο,  
εἰ μὴ μητρὶν περικαλλῆς Ἑριβοία  
Ἑρμῆα ζήγγειλεν.*

ἔνθ' οὐ κεν βρία ἵππους ἐντροχὺν ἄρμα τιταίνω  
 ἔσβαίη, περὶ οἱ μένοιεν εἰ τελέουσιν.

P: 70.

ἔνθα κε βρία φέροι κλυτὰ τεύχεα Πανθοῖδω  
 Ἀτρεΐδῃ, εἰ μὴ οἱ ἀγασσάτο Φοῖβος Ἀπόλλων.

398.

οὐδέ κ' Ἄρης λουσσοῦς, οὐδέ κ' Ἀθήνη  
 τὸν γε ἰδοῦσ' ὀνόσσει, οὐδ' εἰ μάλα μιν χόλος ἴκοι.

Herodotus vii. 180. καὶ ἔπειτα τῶν ἐπιβατέων αὐτῆς τὸν καλλιστεύοντα ἀγαγόντες ἐπὶ τῆς πύργου τῆς νηὸς ἔσφαζαν, διαδέξιν ποιεύμενοι τὸν εἶλον τῶν Ἑλλήνων πρῶτον καὶ κάλλιστον. τῷ δὲ σφαγιασθέντι τούτῳ ὄνομα ἦν Λεών<sup>9</sup> τάχα δ' ἂν τι καὶ τοῦ ὀνόματος ἐποῦντο. vii. 211. εἰδείη μὲν γὰρ ἂν καὶ μὴ ἐὼν Μηλιδὺς ταύτην τὴν ἀτραπὸν Ὀνήτης, εἰ τῇ χώρῃ πολλὰ ὠμοληκώς εἴη. ix. 71. ἀλλὰ ταῦτα μὲν καὶ φθόνῳ ἂν εἴποιεν. Hæc omnia etiam de re præsentē vel futura dici potuissent, si res postularet. Cæterum animadvertite pro soli illis, καὶ νύ κεν ἐνθ' ἀπόλοιτο et ἔνθα κε βρία φέροι, etiam ἀπώλετο ἂν et ἔφερον ἂν dici potuisse, quia opponi potest ἀλλ' οὐκ ἀπώλετο, ἀλλ' οὐκ ἔφερε. Sed dictum sine illius oppositionis cogitatione, optativum postulabat, ut cætera, in quibus non potest opponi contrarium.

Contra de re præterita, quæ vel diuturnior sit vel sæpius repetita, præsentis optativum posuit Herodotus i. 2. ubi quum Persas narrare dixisset, Europam a Græcis quibusdam, quorum ipsi sedem nesciant, raptam esse, addit: εἴησαν δ' ἂν οὗτοι Κρήτες, *jurini* Cretenses. Sed eadem formula utitur de re præsentē in. 6. iv. 195. Idem vii. 184. ἦδη δὲ ἂν ἄνδρες ἂν εἴεν ἐν αὐτοῖσι τέσσαρες μυριάδες καὶ εἴκοσι. Quæ scriptura recte est a Schweighausero Gaisfordioque prælatā illi, quam Reizius et Schæferus ex paucis codd. receperunt, ἦδη δὲ ἂν ἦν. Neque enim potest opponi, ἀλλ' οὐκ ἦν. Quin potest etiam ut de præsentē dicta accipiat hæc sententia. Idem i. 70. τάχα δὲ ἂν καὶ οἱ ἀποδόμενοι λέγοιεν ἀπικόμενοι ἐς Σπάρτην, ὅς ἀναρεθέρησαν ἐπὶ Σαμίῳ. Intelligitur enim id sæpius ab iis cæso dictitatum. I. viii. 136. τάχα δ' ἂν καὶ τὰ χρηστήρια ταῦτά οἱ προλέγοι, συμβουλεύοντα σύμμιχον τὸν Ἀθηναίων οἱ ποιεέσθαι. Plura enim id dixerant oracula.

## IX.—De optativo cum ἂν in iubendo.

OPTATIVUS cum particula ἂν conjunctus quoniam quæ possunt fieri significat, assus duos accepit alios, qui cum illa ejus potestate sunt conjunctissimi. Formæ alter in iubendo cernitur, lenior illi imperativo, sed tamen, quoniam permittendi speciem habet, ut pro vocis conformatione etiam vel severior vel superbior erideri possit, ut in Soph. El. 1191.

χωροῖς ἂν εἶσω σὺν τάχει δόγων γὰρ οὐ  
 νῦν ἐστὶν ἀγών. ἀλλὰ σῆς ψυχῆς περὶ.

et in Antig. 111.

σὺ μὲν κομίζοις ἂν σεαυτὸν ἢ θέλεις,  
 ἐξω βαρὲας αἰτίας ἐλεύθερον.

Quæ formula quia proprie non iubentis est, sed dicentis quid fieri possit, non habet ἢ, ubi negatio accedit, sed οὐ. *Ilia*. B. 250.

τῷ οὐκ ἐν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις.

Notatu dignum est, hanc rationem loquendi, quæ familiaris sermonis speciem præse fert, in fœdere Ilieorum ut solemnem formulam pro imperativo usurpari: v. Boeckhii Corpus Inscr. Græc. fasc. i. p. 26. ut, *συμμαχία καὶ ἐκατὸν ἔτα*, et quæ alia ibi plura hujusmodi exstant.

## X.—De optativo cum ἂν in optando.

Αἰτεῖται usus in optando positus est, ita quidem, ut de eo quod optamus quærat per modum fieri possit. Itaque nihil frequentius quam πῶς ἂν in hoc genere est. Eurip. Suppl. 706.

πῶς ἂν ἀλοῖμην τὸν γαῖδε τεκνον  
 κοῦρην ἐς Ἀἴδην καταβῆσα.

Vide ibi Marklandum et Valckenarium ad Hierol. 204 qui tamen quousque, ut scilicet expositum capite, Sophoclem fortasse semel fuisse *πᾶς ἂν* ut posuisse dicat, f. Hic. Vide Brunckium ad Aj. 378. Neque una autem *πᾶς ἂν* ut usui perit sed quolibet duali interrogativum vocabatur in quod quidem rei gratia sit, rationem addidit. *Ἰτακ.* Ichnius Ag. 14 7.

φευ τίς ἂν ἐν τάχει μὴ περιώδεις  
μηδὲ δεμνιοτήρης  
μόλοι τὸν αἰεὶ φερουν' ἐν ἡμῖν  
μοῖρ' ἀτελευτοὶ ἵππων,

Vide Soph. Aj. 979

# X1. — *De optativo cum ἂν in sententia conditionali.*

Rectius est ut de sententiis conditionalibus et huiusmodi videamus. Et in conditione quidem sententia duplex est particula ἂν cum optativo constructio, altera propria verborum et personarum, particulam sic adiectam habens ut in his ad voculam conditionalem, quam ad optativum pertinet quare cultior ratio ut non nec etiam omittit. *Thad. A. 19.*

Ἀτρεΐδῃ, νυν ἄρμε παλιμπλαγχθέντας οἶω  
ἂψ ἀπονουστήσειν, εἰ κεν θανατὸν γε φυγοίμεν

E. 273

εἰ τοῦτ' αὖ κε λάβοιμεν, ἀροιμέθ' κεν κλεος ἐσθλόν.

Quibus in locis ne putet *ποσσε* significari, plurimi obstant. In locis, ut *Thad. 2. 19*

τῶν κεν τοι χάρισται πατὴρ ἀπερὶδ' ἔποινα,  
αἰ κεν εἴμε ζωὴν περὶβοιτ' ἐπὶ νηυσὶν Ἀχαιῶν

quæ verba etiam K. 380. et A. 131. le. videntur, sed in hoc propositio loco omittitur. *culi κεν*. Vide B. 123. Θ. 190. 205. I. 111. 263. 362. 415. N. 268. X. 220. Ψ. 116. 392. Hic cod. O. et D. 3. 9. 132. 690. Proposita est particula *Od. P. 223.*

τὸν κ' εἴ μοι δοῖης σταθμὸν βυτήρα γενεσσθαι

αἰεταὶ apud Hesiodum O. et D. 423

εἰ δὲ κεν οκταπόδην ἀπὸ καὶ σφίραν κε τάμοιο.

*Thad. A. 519.* Wolfius ex coniectura, ut videtur, de dit

ὄν δὲ κ' ἔγων ἀπανευθε θεῶν ἐθέλωμι νοῆσαι,

μήτι σὺ ταῦτα ἐκαστα διείρεο, μηδὲ μεταλλά

ut fortasse verum tamquam non ut *αἰεταὶ* putandus sit qui videtur legitum optativus. Is enim fixus ut sensus sit, *εἰ δὲ κ' ἔγων ἐθέλωμι*, quod ipse sine postulabat *εἰ κεν*, *οὐκ ἔν γνοίης ταῦτα*, pro qua forte indicatur adiunctio. Minus etiam probum, ut ad hanc optativum aliam, *Αἰεταχὺν*. *Thad. Θ. 23* et *Thad. 111*

ἀλλ' οὔτε δὴ καὶ ἐγὼ πρῶμων ἐθέλωμι ἐρρίσσαι,

αὐτῇ καὶ γὰρ ἐρίσσει' αὐτῇ τε θαλάσῃ

Non enim fictum scilicet *Iurpiter* indicat, sed dicit, quid si velit facere, futurum sit. Rectius, ut in *neve* futuri, peritius conjunctivus *Thad. I. 597*

ταὺν ἢν κ' ἐθέλωμι, φίλην ποιηομ' ἄκοιτιν.

Sic etiam *Od. T. 159*

οὐδὲ τροφὸν οἰσῆς σείῃ ἀφεξομαι, ὅππυτ' ἂν ἄλλας

δμῶας ἐν μεγάρῳ ἵκμοις κτείνωμι γυνεῖσας

Hic quoque videtur optativus le. *Thad.*

Utrumque hoc genus constructio est et personarum propria esse, ut vel proposita suspectum esse debeat, quod *ἂν* in propria *Thad. 771* le. *Thad.*

• εἴ τι γὰρ ἔν πάνοιτο σέβ' ἄχανον, ἀλλὰ

οὐ σπᾶσις εὐγίεται.

At facile eodem compositionem *ἂν* pertinet proposita, scribendum esse, *εἰ τε γὰρ ἂν τάτλη.*

At *ἂν* constructio particulae *ἂν* cum optativo in sententia conditionali proposita est, quæ particula cum ipso juncti optativo proposita fuerit sit vel posse quæ sit, vel quæ quid etiam sine particula conditionali optativus cum *ἂν* nec sit significetur. Non differt hoc genus ab alio, de quo supra dictum, in quo optativus proposita optativus conjunctive propositus est. In his enim, de quibus nunc dicimus, nihil nisi



particula conditionalis vel finalis ad optativum rectæ orationis cum *ἂν* conjunctum accedit. Et posse quidem significatur his in locis: Aristophanis Nub. 1184.

*εἰ μὴ πέρ γ' ἔμα*

*αὐτὴ γένοιτ' ἂν γραῦς τε καὶ νέα γυνή.*

Xenoph. Cyrop. iii. 55. τοὺς δ' ἀπαιδεύτους παντάπασιν ἀρετῆς θανυζοίμ' ἂν, ἔφη, ὦ Χρυσάντα, εἰ τι πλέον ἂν ὠφελήσειε λόγος καλῶς ῥηθεὶς εἰς ἀνδραγαθίαν ἢ τοὺς ἀπαιδεύτους μουσικῆς ἔσμα μάλα καλῶς φθὲν εἰς μουσικὴν. Vide Æschin. de falsa leg. p. 265. Reisk. (412. §. 34. Bekk.) Demosth. p. 14, 29. 196, 20. ubi Bekkerus indicativum sine *ἂν* posuit: 582, 24. 748, 14. 903, 19. 1108, 6. 1206, 21. 1300, 8. 1337, 8. Pro futuro autem, ut in Xenoph. Cyrop. iv. 2, 37. ἄγετε νῦν, ἔφη, ὦ ἄνδρες, εἰ τινες ὑμῶν τὰ μὲν κατὰ μισοῖτε, ἀγαθοῦ δέ τινος παρ' ἡμῶν βούλοισθ' ἂν τυγχάνειν. Vide Plat. Protag. p. 320. B. ubi conferendus Heindorfius p. 335. Non recte vero olim judicavi de Pindari verbis Pyth. iv. 164.

*εἰ γάρ τις ὄξους ὀξύτομον πελέκει  
ἐξερείψαι κεν μεγάλας δρυός. αἰσχό-  
νοι δέ οἱ θαπτόν εἶδος.*

Videtur ibi κεν in μέν mutandum esse nam monstruosum ἐξερείψη κεν habebat sibi qui invenit.

Eandem, quam particula εἰ vere conditionalis rationem habet, etiam tum obviat, quum interrogativa est, ut significans. Xenophon Cy. i. 6, 10. ἔρω τᾶς, ἔφη, τοῦτο, ὦ παῖ, εἰ τις ἂν ἀπὸ σοῦ πόρος προσγένοιτο. Sic etiam viii. 3, 26. et alibi sæpiissime.

Ad hoc genus constructionis pertinent etiam particula ὥς et ὅπως, quomodo significantes, quæ sæpiissime cum optativo et *ἂν* conjunguntur. Nam etiam sine illis particulis oratio optativum et *ἂν* habitura esset. Xenoph. Hist. Gr. vii. 1, 27. ἐκεί δὲ ἐλθόντες, τῷ μὲν θεῷ οὐδὲν ἐκονώσαντο. ὅπως ἂν ἡ εἰρήνη γένοιτο, αὐτοὶ δὲ ἐβουλεύοντο. Vide iii. 2, 1. iv. 1, 40. vi. 4, 28. Demosth. p. 195, 27. 315, 11. 932, 22. Platon. Phædr. p. 231. A. Conferendus ad dialogum Heindorfius p. 194.

Addam his aliud genus optativi in sententia conditionali cum particula *ἂν* concessiati, cujus ratio quum interet viros doctos, tollendum indicantur *ἂν*, ut Phierichius apud Pindarum Nem. vii. 131. εἰ δ' αὐτὸ καὶ θεὸς ἂν ἔχοι. Scilicet hic *ἂν* ad θεὸς pertinet, hoc sensu, εἰ δ' αὐτὸ καὶ θεὸς ἂν ὢν τις ἔχοι. Potest ita accipi etiam illud Xenophontis in initio Agesilai, ubi Schæferus removendum censebat *ἂν*: οὐ γὰρ ἂν καλῶς ἔχοι, εἰ ὅτι τελέως ἀνὴρ ἀγαθὸς ἐγένετο, διὰ τοῦτο οὐδὲ μείνων ἂν τυγχάνοι ἡπαίνων. Quamquam nihil impedit quin hic locus etiam sic intelligatur: *nulum esset, si, quod perfectissimæ virtutis vir fuit, ne tenuiorem quidem posset laudationem nancisci.*

Tenendum est autem, quod ad collocationem particulae *ἂν* in hisce sententiis conditionalibus attinet, nihil interesse, utrum statim post particulam conditionalem, an interpositis aliquot vocibus, an demum post verbum ponatur. Demosthenes p. 115, 9. οἷς ἂν ἐγὼ ληθελὴν, ταῦτα πράττω. 167, 17. ὅπως ἂν τις ὀνομάσαι. 168, 24. ὥς ἂν συνταχθείητε. Xenoph. Hist. Gr. vi. 1, 9. οἷμαι ἂν οὐκ εἶναι ὁποῖοι ἂν ἀξιώσαιεν. Demosth. p. 286, 28. ἂν εὐξαιτο, ποιήσομεν. 473, 26. ἐπειδὴ δ' ἐπράξαμεν πάνθ' ὅς' ἂν εὐξάμεθα. 1112, 2. ἐῷ γ' ἂν ἔχοιμι εἰπεῖν. 815, 7. ὥς ἂν ἀντιομάτατ' εἴποι τις. 1401, 18. ὃν τις ἂν κατάρθοντο. Sed idem p. 73, 5. ἅπερ εὐξαισθ' ἂν. Plato Phileb. p. 15. C. ὥς γ' οὖν ἐγὼ φαίην ἂν. Theocritus xxv. 60.

*ἐγὼ δέ τοι ἡγεμονεύσω*

*ἀλλ' ἔς ἡμετέραν, ἵνα κεν τέτμομεν ἄνακτα.*

## XII.—De optativo cum *ἂν* in sententia finali.

PARTICULA *ἂν* in sententia finali cum optativo, qui non sit pro rectæ orationis conjunctivo positus, ibi tantum usurpatur, ubi finis is est, ut possit aliquid fieri. Et sic jam Homerus Od. B 52.

*οἱ πατρός μιν ἐς οἶκον ἀπερρίγασιν νέεσθαι  
Ἰναρίου, ὅς κ' αὐτὴς ἐδνώσαιο θύγατρα,  
δοίη δ' ὅ κ' ἐθέλοι καὶ οἱ κεχαρισμένοις ἔλθαι.*



quod sane ita videtur, posteriori huic versui respondet is, qui addito in libris quibusdam οὐν quartus strophæ est,

ἐκεῖνο δ' οὐν αἰακτὸν ἂν γένοιτο.

Ita quintus versus antistrophæ, qui trimeter iambicus fuit, interit. Et sic exemptum est hoc exemplum iis, quæ ἂν cum imperativo junctum habent. Non utilior est Rheii v. 685. in quo quod scriptum est, *παῖε, παῖε τις ἂν*, quum propter alia ejus versus vita, tum eo suspectum est, quod verba *tis ἂν* in quibusdam codd. desunt. Omnino illa scena pessime habita est, vitiosa etiam choro in hemichoria distincto, quum singuli potius cantores distinguendi fuerint. Hæc quidem versus, qui scenam plane perturbant, sic scribendos conjicio;

ΟΔ. ἴσχε, θάρσει. ΧΟΡ. πέλας ἴθ'. ΟΔ. οὐ δὴ. ΧΟΡ. παῖε, παῖε πᾶς. τίς εἶ, ἢ σὺ δὴ ῥήσου; ΟΔ. κατέκτας. ΧΟΡ. ἀλλὰ τὸν κτενοῦντ' αὖ σε.

ΟΔ. ἴσχε πᾶς τις. ΧΟΡ. οὐ μὲν οὐν. ΟΔ. ἂ, φέλιον ἄνδρα μὴ θενεῖς;

Multum ab his differt illud Platonis Alcib. i. p. 122. D. εἰ δ' αὖ τι καὶ πλούτῳ προσέχεις καὶ κατὰ τοῦτο οἶε τι εἶναι, μὴδὲ τοῦτο ἂν ἡμῖν ἀρρήτῳ ἔστω, εἰάν πως αἰσθῇ οὐ εἶ. Quamquam eam scripturam ex editione Læmæiana propagatam esse, a Buttmanno monitum est in præfatione ad iv. dialogum ed. quartam p. iv. quum neque codd. nec priores edd. ἂν habeant. Sed fatendum est tamen, potuisse addi, ut quod non ad imperativum, sed ad *μηδὲ τοῦτο* pertineat. Plane ita loquens Metopius apud Stobæum i. 61. p. 7, 48. τὰ δὲ εἶδεα αὐτὰς καὶ τὰ μύρια οὕτως καὶ τις ἀρρησάτω. Ita editum a Gaisfordio. Codd. A. καὶ. Vulgo οὕτως ἂν τις. Maximus Tyrius diss. vii. c. 7. p. 116. ed. Reisk. *κἂν τοῦτό τις ἡμῶν τὸ πάθος ζηλώσάτω*. Male ibi Reiskius conjecit *κἂν τοῦτῳ*. Recentiores etiam omisso τοῦτο, ut Tzetzes ad Lycophr. 421. οὐ δὲ εἰ τοῦτο μέγα γράφεις, *κἂν λέγε* ὅτι ἐπεκτάσει Ἀττικῇ μέγα τοῦτο γράφεταί, de quo loco monuit Lobeckius ad Phryn. p. 9. Jam judicari poterit etiam de Xenophontis verbis Anab. i. 4, 8. ἀλλ' ἰόντων ἂν εἰδότες ὅτι κακοὺς εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς περὶ αὐτούς, in quibus Porsonus quantocius tollendum censuit ἂν, quum sequenti sunt alii. Et esset tollendum, si pertineret ad imperativum: sed est ad εἰδότες referendum, quod divisim si hæc enunciasset, dixisset, *ἰόντων καὶ εἰδεῖν ἂν*. Posset defendi etiam infinitivum cum ἂν pro imperativo in H. Stephani ed. Herodoti iii. 155. ἐχόντων δὲ μήτε οἱ πρότεροι μὴδὲν τῶν ἀμυνούντων μήτε αὐτοὶ πλὴν ἐγχειρίδιον τοῦτο δὲ ἂν ἔχειν. Sed editur hodie, nulla scriptura diversitate adnotata, τοῦτο δὲ ἔῃν ἔχειν.

## II.—De ἂν cum infinitivo.

INFINITIVUS forma est orationis obliquæ, ut qui semper pendeat ex aliquo alio verbo, sive illud additum est, sive mente suppletur. Ex quo consequitur, ubi in recta oratione ἂν cum verbi modis qui rectæ orationis sunt, i. e. cum indicativo et optativo constituitur, ea oratione per infinitivum in obliquam versa, etiam infinitivo adjici ἂν; ubi autem indicativus et optativus non admittunt ἂν, idcirco infinitivo quidem addi posse. Hæc res ita plana et aperta est, ut ne opus quidem sit omnia exemplis scriptorum firmare, præsertim quum attulerit jam grammaticus in Bekkeri Anecd. p. 127. Sed rei declaranda causa hoc pone.

Quod ἐποίησα ἂν simpliciter affirmativus diceretur, per infinitivum est *φημί ἂν* quod ἐποίησα ἂν, *φημί ἂν ποιεῖν*; quod ἐπεποιθήκειν ἂν, *φημί ἂν* Item, quod optativo diceretur *ποιήσαιμι ἂν*, est *ποιήσαιμι ἂν αὖτις* quod

suffectione abesse. Xenophon Me. i. S. i. 3, 3. *ὅτι γὰρ τοῖς θεοῖς ἔφη καλῶς ἔχειν, εἰ ταῖς μεγάλαις θυσίαις μᾶλλον ἢ ταῖς μικραῖς ἔχαιον*, πολλὰς γὰρ ἂν αὐτοῖς τὰ πικρὰ τῶν πονηρῶν μᾶλλον ἢ τὰ παρὰ τῶν χρηστῶν εἶναι κεχαρισμένα, οὗτ' ἂν τοῖς ἀνθρώποις ἄξιον εἶναι ζῆν, εἰ τὰ παρὰ τῶν πονηρῶν μᾶλλον ἢ κεχαρισμένα τοῖς θεοῖς ἢ τὰ παρὰ τῶν χρηστῶν. Vis hic recte junctum est *δὲν* infinitivo; recte vero etiam omnino, in principio hujus loci, in quo erant qui addi voluerunt. Neque enim ἄλλ' ἔχει καλῶς opponitur, sed ἄλλ' οὐ χαίρουσι μᾶλλον ταῖς μεγάλαις θυσίαις. De Elmsley dubitatione, an verbis *putare* significantibus jungi nequeat infinitivus aoristi sine ἂν ad futurum pertinuens, dixi ad Soph. Aj. 1065. ostendique non

inimicus recte id fieri, nam cum quovis alio verbo, quicquid est cadere, πεσεῖν ἂν ἐκείνῳ ποιεῖ ut apud Herodot. vii. 203. ὀφείλειεν ἂν καὶ τὸν ἐτελαίοντα, ὥς εἰσι τα θνητόν, ἀπὸ τῆς δόξης πεσέειν ἂν.

Difficilior est quæstio de infinitivo iunctum cum *ἂν*. De eo sic grammaticus apud Bekkerium p. 127. μελλοντι ὁ κεν τῶν γραμματικῶν κοινὸν οὐκ ἐπιτρέπει, παρὰ τοῖς ἀρχαίοις δὲ οὐκ ὀλίγα παραδείγματα εὐρίσκεται. Δημοσθεὺς πέμπτῳ Φιλίππικῳ (locum fruscula queris) οὐδὲν ἂν τοῦτων ἡμῶν ὄλοιμι πολεμῆσαι καὶ ἐν τῇ πρὸς Λεπτίνην (p. 167 24) οὐκοῦν πρὸς πολλοῖς οἷς βλάψειν ἂν ὑμᾶς ὁ ἰόμος φαίνεται καὶ ἐν πρώτῳ τῶν Φιλίππικῶν ὥς μηδ' ὅτιοῦν ἂν δεῖνόν κείσεσθαι. Ἰσοκράτης ἐν

In Isocratis hoc) καλίστ' ὀφείλῃσιν εἶναι adnotatione dedit Bekker. Omitto ἂν in cod. Vat. ex hinc est quæstio. Ac liber ille Libanus etiam in illis locis est particula est, ut p. 162 C. ἢν δὲ διὰ τέλους σκεύσῃτε μου προσχωρῶντες τὸν νόμον, οἶμαι π' ἰσῆας ἂν ὑμᾶς καταγνώσσεσθαι πολλὴν ἄνοιαν καὶ μανίαν τὰν τῆς οὐδικῆς πλεονεξίαν εἶναι καὶ ἰσῆων, et in his quos Matthei citant in Gr. Gr. p. 450 qui addit Hicet in hoc. est νομιζόντες, εἰ ταύτην πρώτην λάβοις, ῥαδίως ἂν σφίσι τέλλα προσαρῇσαι. Omitto ἂν duo codd. S. phocles Cl. Cl. col. 1075

ὥς προμνησά τι μοι  
γίωμα γὰρ ἂν δῶκει  
ταῖς δεῖνὸν τλάσαι

Hic Hicet hinc intendit particula. Comprimi cum his potest nullus tamen auctoritatis scriptor, Scholistas Pandani a Nem. in h. l. οὐ φάται ἂν δῶσειν, εἰ μὴ προσμνησά. In ipso Bekkerio

αὐτὴν καταπλήθειν τοὺς πλείους. At tantum omisit ἂν. Demosthenes p. 770, 3 τί γὰρ δι' τοῦτον οὐκ ἔθε ποιῆσαι αὐτέων τῶν νόμων, ὅς οἱ τοῖς κυρίων τοιούτων ἔστιν, Bekkerus cod. M. ποιῆσαι τοῖς lib. is ποιῆσαι. Lucianus p. 122, 21. ἢν ἐγὼ οὐ πολλὰς ἐπιτάγας εἶχον ζῶσαν ἐκ καταλήψεσθαι. Omitto ἂν cum in his libris Bekkerus. In primis iunctum cum modo in de hoc p. 460 8 ταῦτ' ἐμοὶ προσχωρῶντων οὐκ ἂν ἔφη ποιῇσαι, ut scriptum est in cod.

magis aut optativo. Quod si quid rem est in illa grammatica apud Bekkerium adnotatione, neque in modo est libris usus, sic erit existimandum, si ubi ἂν in illa

καὶ ῥαδίως ἂν in quibus omnibus verborum constructione optantur δοίη, πείσθῃ, προσχωρήη intelliguntur

Utrum tantum adest ut, quod Weiskens fecit in Act. Monac. i. p. 252. hac constructione ut licet ad ἂν cum indicativo futuri definitum, ut potius infinitivus huius temporis non possit cum ea particula consociari, si idem tempus non patitur indicativum suum vel optativum ei consociari. De utraque re alibi dictum.

Non dubito quin etiam conjunctivus cum ἂν conjunctus in obliqua oratione in infinitivum converti possit, ut, ὅταν δὲ γενεσθαι ταῦτα, τότε ποιῆσαι, cum non habeo exemplum in promptu. Sed illud patet, eam constructionem non prope fieri,

si verbum, quod infinitivum regit, ipsum ex illa voce conditionali pendet, qualis est hic in plerisque codd. Demosthenis locus p. 95, 24. εἰ γὰρ ἦδη τοσαύτην ἐξουσίαν τοῖς αἰτιάσθαι καὶ διαβάλλειν βουλομένοις διδοτε, ὥστε καὶ περὶ ὧν ἂν φασὶ μέλλειν αὐτὸν ποιεῖν, καὶ περὶ τούτων προκατηγορούντων ἀκριύσθε, τί ἂν τις λέγοι; recteque puto Schaeferum et probare quod Bekkerius omisit ἂν, et dicere servato scribendum esse φῶσιν.

### III.—De ἂν cum participio.

Εἰς omnia, quae de infinitivo dicta sunt, quadrant etiam in participium, cui isdem prorsus conditionibus jungitur ἂν. Nam ποιῶν ἂν est vel ὅς ἐποίησεν ἂν, vel ὅς ποιεῖ ἂν, nisi quod, ut multiplex est participii usus, non ubique δε, sed ὅτι, ε' ὅτι, aliasque particulas adhibere, vel etiam participium simpliciter in verbum finitum cum ἂν solvere potius. Ut apud Aeschylum Choeph. 346.

λιπὼν ἂν εὐκλειαν ἐν δόμοισιν  
τέκνων τε κελεύθους  
ἐπιστρεπτόν αἰῶνα κτίσας  
πολύχωστον ἂν εἶχες  
τάφον διαποντίῳ γῆς.

I. c. ἔλαπες ἂν. Demosth. Phil. i. principio et in proem. p. 1418. εἰ μὲν γὰρ περὶ καινοῦ τινὸς πράγματος προϋτίθετο, ὃ ἔνδρες Ἀθηναῖοι, λέγειν, ἐπισχὼν ἂν ἕως οὐ πλείστοι τῶν ἐκθῶτον γνώμην ἀπεφώνησαντο, εἰ μὲν ἤρρεσκε τί μοι τῶν ὑπὸ τούτων ῥηθέντων, ἥσυχίαν ἂν ἦγον. Sophocles (Ed. R. 523.

ἀλλ' ἤλθε μὲν δὴ τοῦτο τοῦνεῖδος τάχ' ἂν  
ὀργῇ βιασθὲν μάλλον ἢ γνώμῃ φρενῶν.

Ed. Col. 964.

θεοῖς γὰρ ἦν οὕτω φίλον

τάχ' ἂν τι μνημόσιν εἰς γένος πάλαι.

Ad utrumque locum vide quae adnotavi.

Ita est autem par participii et infinitivi constructio cum ἂν, ut etiam futuri participium et dubitationes faciat easdem quas ejus temporis infinitivus, et, si est usurpatum, non potuerit aliis quam infinitivus conditionibus usurpari. De cognomasticus Bekkeri p. 128. μετὰ μέλλοντος Ἰσοκράτης ἐν τῷ περὶ τῆς ἀντιδόσεως οὐχ ὡς οὐχ ἡδέως ἂν τινῶν μοι καταψευσομένων. At hujus quoque generis exempla fere codicum auxilio remota sunt, ut apud Isocratem p. 142. B. apud Demosthenem p. 204, 23. Nec dubium est quin etiam de futuro tempore usurpetur aoristi participium cum ἂν. Thucydides iii. 37. οἱ μὲν γὰρ τῶν τε νόμων συμφώτεροι βούλονται φαίνεσθαι, τῶν τε αἰεὶ λεγόμενων ἐς τὸ κοινὸν περιγίγνεσθαι, ὥς ἐν ἄλλοις μείζους οὐκ ἂν δηλώσαντες τὴν γνώμην. vii. 42. καὶ ὥρων τὴ παρατείχεσθαι τῶν Συρακοσίων, ὃ ἐκάλυσαν περιτειχίσαι σφᾶς τοὺς Ἀθηναίους, ἀπλοῖον τε ἂν, καὶ εἰ ἐπικρατήσῃ τις τῶν τε Ἐπιπλοίων τῆς ἀναβάσεως καὶ αὐτοῖς τοῦ ἐν αὐταῖς στρατοπέδου, βεβίως ἂν αὐτὸ ληφθῇ. Xenophon Anab. v. 2, 6. αὐτὸς δὲ διαβὰς οὐδὲν τοῖς λοχαγοῖς ἐσκοπεῖτο πότερον εἴη κρεῖττον ἀπάγειν καὶ τοὺς διαβεβηκότας ἢ καὶ τοὺς ὀπίσθας διαβιδάζειν ὡς ἄλυντος ἂν τοῦ χωρίου. Vide, ne plura afferam, Schaeferum in Melet. Cr. p. 125. seq. Matthiae Gr. Gr. §. 597-6. et quae Kildius congressit ad Dawesum p. 128. c. Sed apud Xenophontem Cyrop. i. 6, 1. c. od legitur: τούτων δὲ φανέντων, οὐδὲν ἄλλο ἔτι οἰωνίζμενοι ἐπορεύοντο, ὥς οὐδένα ἂν λήσαντα τὰ τοῦ μεγίστου θεοῦ σημεῖα· quod non est ex Atticorum usu dictum, ad Viger. p. 811. in λήσαντα mutandum censui. Idque, nisi placeat ἂν deleri, sic erit intelligendum, ὥς οὐ λήσαντο, καὶ οὐδένα ἂν λάθαι. Sed aoristi participium non minus de iis dicitur, ut apud Isocratem p. 265. E. εἰς τοὺς ἤλθον οὐκ ἀνείας ἀλλὰ μάλα, ὥστε πρὸς μὲν τὸν ἐπιστρατεύσαντα καὶ βουληθέντα τὸ μὲν πόλεος τούτου παντάπασιν ἐνελεῖν, τοὺς δ' ἄλλους Ἑλληνίας καταδουλώσασθαι. πρὸς μὲν τὸν τοιοῦτον, κρατήσασθαι βεβίως ἂν αὐτοῦ καὶ κατὰ γῆν καὶ κατὰ ἐκλάσσειν, ἐρίην εἰς ἐπ' αὐτὰ συνεγράψαντο τὸν χρόνον· quod est οὐ ἐκράτησαν ἐν. Mirum veni, ut apud eundem Isocratem p. 129. A. sic legi: εἰ δὲ δεῖ καὶ περὶ τῶν ἐξωθεν βοηθειῶν εἰπεῖν. ἡγήσασθαι πολλοὺς ἔρεσθαι τοὺς βουλομένους ἐπαμύνασθαι. ἐπίσταμαι γὰρ πρῶτον μὲν Ἀθηναίους, εἰ καὶ μὴ πάντα μεθ' ἡμῶν εἰσὶν· ἀλλ' ὅτεν γὰρ τῆς κατηρίας τῆς ἡμετέρας ὑπὸ τῶν αὐτοῦ ποιήσοντας· ἐπειτα τῶν

ἄλλων πῶτεον ἔστιν ὡς ὁμοίως ἂν ὑπὲρ τῶν ἡμῖν συμφερόντων ὡς περὶ τῶν ἐαυταῖς συμβουλευσομένων ἔτι δὲ Διονύσιον τὸν τέραννον καὶ τὸν Αἰγυπτίων βασιλέα καὶ τοὺς ἄλλους κατὰ τὴν Ἀσίαν δυνάστας, καθ' ὅσον ἐκαπτοί δύνανται, προθέμων ἂν ἡμῖν ἐπικουρήσαντας. In his ὅτιον ἂν pro vult, ὡς πάντα habet coll. Ulpian. Idem ἂν post προθέμως omittit, ut quidem in litteris ad me datis Bekkerius scripsit: nam in editione sua nihil de ea omissione adnotavit. Et ὅτιον ἂν quidem recte se habet, quod hic ἔν non ad participium pertinet. Duo ἂν autem quae sequuntur, nisi deleri ruat, requirere aoristi participium videntur, quod quidem etiam ἰσὶ ὅτιον ἂν addi potuit. Recte scriptum est apud Demosthenem p. 128, 29. πάλαι τις ἡδέως ἂν ἴσως ἐρωτήσων κῆθηται. Quae ibi Brennius ex eodem scriptore commemoravit exempla, eorum duo ora codicum liberi ita sunt illa constructione, de tertio statim dicam. Schaeferus non liquere sibi ait, sed ἡ ἴσως juncta ex parallelo ruat. Id quomodo fieri possit, non video. Sed plani est res, quod vel si interumpas, apparet: πάλαι τις, ἡδέως ἂν ἴσως, ἐρωτήσων κῆθηται. Supplendum est enim ἐρωτων sine τοῦτο ποιῶν. Ille autem quomodo dicebam alter locus: ita vulgo legitur p. 281, 17. ὡς οὐδ' ἂν εἴ τι γένετο ἔτι συμπενοσάντων ἂν ἡμῶν καὶ τῶν Θηβαίων. Alterum ἂν a Bekkerio est eodd. quorundam auctoritate deletum. Ita recte se habet oratio, ὡς οὐ συμπενοσάντων, οὐδ' ἂν εἴ τι γένετο, repetito tibi aoristo συμπενοσάντων. Recte etiam Lucian. Contempl. 14. l. i. p. 510. ἐν τοσούτῳ δὲ ἐπαίρεσθων, ὡς ἂν ἀφ' ὑψηλοτέρου ἀλγυνότερον, καταπεσόμενοι. Nam id est ὡς καταπεσόμενοι, ἀλγυνότερον ἂν ἀφ' ὑψηλοτέρου καταπεσόντες. Quamquam necio an comparativum illud ὡς ἂν quadam negligentia in vitae communis usu etiam de re certa dictum sit, in qua omittendum erat ἂν. Ut apud eundem Contempl. 1. p. 488. ξαναγήσεις γὰρ εὐδὲ ὅτ' ἔτι με συμπενοσάντων, ὡς ἂν εἰδὼς πάντα. Pausanias i. 21, 8. ἵππους πολὺς ἕκαστος τρέφει, ὡς ἂν οὔτε ἐς ἰδιωτῶν κλήρου τῆς γῆς μεμερισμένης, οὔτε τι φερύσης πλὴν ὕλης ἀγρίας, ἅτε ὄντων νομάδων. Demosthenes p. 519, 10. καὶ θόρυβον καὶ κρότον τοιούτων ὡς ἂν ἐπαινούντες τε καὶ συνηθέστες ἐποιήσατε. l. 1. 1352, 27. καὶ συνέπιπτε καὶ συνεδέλφει ἐναντίον πολλῶν Νέαιρα αὐτῇ, ὡς ἂν ἐταῖρα οὐσα. Rectius videtur ἂν in eisdem verbis p. 1353, 9. 1354, 8. 1361, 16. 27.

Caterum non inutile fuerit monuisse, errare qui participium cum ἂν junctum saepe nihil aliud esse putant quam εἰ cum verbo finito compositum. Nam haec non est particula vis, sed ipsius participii etiam carentis particula. Ut quod est in Céd. R. 446.

συθεὶς τ' ἂν, οὐκ ἂν ἀλγυνεὶς πλέον,

dici quidem potuit εἰ συθεὶς, sed non propter ἂν posset enim etiam si abisset ἂν, quod est propter alterum ἂν positum. Itaque fere ubi participio adjunctum est ἂν, additum est etiam verbo, quod cum illo participio cohaeret. Quod si dicas, συθεὶς ἂν, οὐκ ἀλγυνεὶς πλέον, erit id inconcinne dictum, quia non satis commode solvi potest in συθείης ἂν, καὶ οὐκ ἀλγυνεὶς πλέον. Sic apud Antiphontem p. 712. Κοικ. (51. §. 16. Bekk.) ὅτιον ἡγεῖται ἑλόν δ' ἂν ἀξιώσεις με ἀποκτείναι, mallem Bekkerius ἀξιώσεις dedisset, quo ducit unius codicis scriptura ἀξιώσης, quam contra omnes libros mutasset ἂν in αὐδ. Quo clarius res patet, utar illo Isocrati p. 5. D. quod infra aliam ob causam aliterendum erit: ἂν τοῖς ἄλλοις ἂν πράττουσιν ἐπιτιμῆς. Id si sic mutaveris, ἂν τοῖς ἄλλοις πράττουσιν ἐπιτιμῆς, est id, ἂν τοῖς ἄλλοις εἰ πράττουσιν ἐπιτιμῆς. Pone autem, ἂν τοῖς ἄλλοις ἂν πράττουσιν ἐπιτιμῆς id vero non illud, quod modo dicebam, significabit, sed facturis, vel facere volentibus, i. e. ὅτ' πράττειν ἂν. Nimirum fallax quaedam ratio istam opinionem peperit, ἂν participio junctum significare idem quod εἰ cum verbo finito. Nam ubi verbum participio adjunctum cum ἂν consociatum est, sane participium cum ἂν ita verti potest, non tamen quia ἂν εἰ est additum, sed quia, si principale verbum per ἂν conditionalem sententiam praebet, etiam partes ejus sententia tales sunt. Ut in Lysistrata 310.

καὶ πολλὰς, ἔνδον ἂν οὐσαι,

ἡκούσαμεν ἂν τι κακὸς ὅμης βουλευσάμενος μέγα πρᾶγμα.

Et istud ipsum Isocrati, si sic dicas, ἂν τοῖς ἄλλοις ἂν πράττουσιν ἐπιτιμῆς ἂν. Contra recte cum καν, principali verbo sine conditioneposito, Sophocles Trach.

ἀλλ' εὖ γέ τοι τόδ' ἴστε, καὶ τὸ μηδὲν ὦν.  
καὶν μηδὲν ἔρπων, τήν γε δρᾶσασαν τάδε  
χειρώσομαι καὶ τῶνδε.

Nam consensus est, χειρώσομαι, καὶ ἂν, εἰ μηδὲν εἶην καὶ μηδὲν ἔρποιμι, χειρώσομαι.

Non puto autem ἂν participio additum vel nomini ad quod intelligendum est, sic explicari posse, ut conjunctivus substituatur, qui modus, ut supra dictum, non solus per se constituitur cum ea particula. Itaque e. c. *συθεὶς ἂν* non poterit dici pro *ἂν συθεὶς*, aut *ὁ συθεὶς ἂν* pro *ὁς ἂν συθεὶς*, quia non potest dici *εἰ συθεὶς ἂν*, *ὁς συθεὶς ἂν*. Aliud est *ὅτιοῦν ἂν*, quod quum Schaeferus ad Demosth. p. 192, 22. in his verbis, *εἰ δ' ὑπὲρ γε τῶν δικαίων καὶ πολεμίων, ἔν τούτου δέη, καὶ πάσχειν ὅτιοῦν ἂν οἴεσθε χρῆναι*, nisi deleatur, sic explicandum putat *ὅτιοῦν ἂν* ἢ, potest id quidem fieri, si verbum illud vere omissum judicandum est, at veri tamen similis esse arbitrari, optativum potius in illa formula intelligi, *ὅτιοῦν ἂν* *χρεῖν*. Sic p. 231. init. *πρώτων μὲν ὑμεῖς οὕτω διέκρισθε, ὥστε Φωκέας μὲν βούλεσθαι παύθηναι, καίπερ οὐ δίκαια ποιοῦντας ὁρῶντες, Θηβαίους δ' ὅτιοῦν ἂν ἐψησθῆναι παυθῶσιν*. Quod est *παυθῶσιν ὅτιοῦν ἂν* παύοιεν.

#### IV.—De ἂν omisso verbo.

QUIECUMQUE verbi modus cum ἂν construi potest, potest etiam omitti, iis quidem conditionibus, quae propriae sunt verborum omissionis, ut vel ex praecedentibus sequentibusve cogitatione repetantur, vel quia alio modo patet quid supplendum sit, non judicetur iis opus fuisse. Demosthenes p. 552, 23. *χράμενος ὥσπερ ἂν ἄλλος τις αὐτῷ τὰ πρὸ τούτου, scilicet ἐχρήσατο* 578, 28. *οὐδεὶς ὅστις οὐκ ἂν*. Repeto ex praecedentibus *πορίσχειν*. 586, 10. *δεῖ τοίνυν τοῦτοις βοηθεῖν ὁμοίως ὥσπερ ἂν αὐτῷ τις ἀδικουμένῳ, scilicet βοηθήσειεν*. 659, 21. *καὶ μὴν καὶ χρυσοῖς στεφάνοις ἐστεφανοῖτε, οὐκ ἂν, εἰ γ' ἐχθρὸν ἡγείσθε*. *Κυριε ἐστεφανοῦτε*. 749, 2. *φέρε γὰρ πρὸς Διὶς, ἔστιν ὅστις ἂν ἢ πρύθερός ποτ' ἐψηφίστο ἢ πρῶταῖς τούτων τι τῶν ἐν τῷ νόμῳ γεγραμμένων; ἐγὼ μὲν οὐδέν' ἂν οἶμαι, scilicet ἐψηφίσθαι*. Hic quidem omittunt ἂν libri quidam. Euripides Alc. 181.

σὲ δ' ἄλλη τις γυνὴ κεκτῆσεται,

σώφρων μὲν οὐκ ἂν μάλλον, εὐτυχὴς δ' ἴσως.

Vide quae ibi notavit Matthiae. Aldi Soph. Philoct. 571.

*πρὸς ποῖον ἂν τόνδ' αὐτὸς οὐδυσσεὺς ἔπει,*  
scilicet *ὄντα*. Vide ibi adnotata. In eadem fabula v. 493.

*ὃν δὴ πάλαι ἂν ἐξότου δέδουκ' ἐγὼ*

*μή μιν βεβήκη.*

Intellige *εἶη*. Quin etiam conjunctivus omittitur. Eurip. Hipp. 659.

*νῦν δ' ἐκ δόμων μὲν, ἔς τ' ἂν ἐνδημος χθονὺς*

*Θησεύς, ἄπειμι, σῖγα δ' ἐξέρων στόκα.*

#### V.—De ἂν repetito.

PLURVULGATUM est, ἂν indicativo et optativo junctum iterari, ut bis terve in eadem sententia positum inveniamur. Eadem ratio cadit etiam in infinitivum et participium, quia haec verbi partes nihil nisi conversam ex indicativo et optativo orationem continent. Sed id non temere fieri posse, sponte patet. Sunt autem duo modi, quibus repeti ἂν potest, unus, quum pluribus verbis interpositis ab eo verbo, quicum conjungi debeat, longius avulsam est quam ut non videatur concinnitas orationis repetitionem requirere; alter, qui est frequentissimus, quum in parte aliqua sententiae iteratur. Plane enim eadem hujus particulae ratio est, quae est negationum. Etenim quemadmodum quum, ad totam sententiam pertinet negatio, iterari in partibus quibusdam solet, ut *οὐκ ἔστιν οὐδεὶς*, sic etiam quum tota sententia conditionalis est, refertur ea conditio etiam ad partes ejus primarias. De ea re dixi ad Viger. p. 811. seqq. Sunt autem partes illae tales, ut addant aliquid, quod illa principalis sententiae ratione afficiatur. Id modo est participium, ut in Oed. R. 828.

*ἄρ' οὐκ ἀπ' ὁμοῦ ταῦτα δαίμονός τις ἂν  
κρίνων ἐπ' ἀνδρὶ τῷδ' ἂν ὁρθοῇ λόγον;*

modo conditio aliter expressa, ut in *Electra* 333.

ὥστ' ἂν εἰ σθείης  
λάβοιμι, δηλώσαιμ' ἂν οἱ αὐτοῖς φρονῶ·

et in *Antig.* 466.

ἀλλ' ἂν εἰ τὸν ἐν' ἐμῆς  
μητρὸς θανόντ' ἄθαρπτον ἐσχόμην νέκυν,  
κείνοισ' ἂν ἤλγουν·

et in *Ced. R.* 1438.

ἔδρασ' ἂν, εἰ τοῦτ' ἴσθ' ἂν, εἰ μὴ τοῦ θεοῦ  
πρώτιστ' ἐχρηζον ἐκμαθεῖν τί πρακτέον.

modo affirmatio major, ut in *Ced. R.* 139.

ὅστις γὰρ ἦν ἐκείνον ὁ κτανόν, τάχ' ἂν  
κτεῖ' ἂν τοιαύτη χειρὶ τιμωρεῖν θέλοι·

et apud Aristoph. in *Theesm.* 196.

καὶ γὰρ ἂν μαινοίμεθ' ἂν

*Soph. Ced. R.* 1053.

ἦδ' ἂν τὰδ' οὐχ ἦκιστ' ἂν Ἰοκάστη λέγοι·

modo negatio, ut in *Lysistrata* v. 361.

φωγὴν ἂν οὐκ ἂν εἴχοι·

et in formula οὐκ ἂν φθάνοις ἂν, de qua vide *Elim-leium* ad *Heracl.* 721. alia exempla attulit *Reisigius* in *Conject.* p. 187. Tum quae par est negationi in interrogatione, ut in *Ced. R.* 772.

τῷ γὰρ ἂν καὶ μείζονι ··

λέξαιμ' ἂν ἡ σοί,

*Aristoph. Pac.* 68.

πῶς ἂν ποτ' ἀφικνούμην ἂν,

Denique in divisione sententiae, ut in *Ced. R.* 857.

ὥστ' οὐχὶ μαντείας γ' ἂν οὔτε τῇδ' ἐγὼ  
βλεψάιμ' ἂν οὐνεκ', οὔτε τῇδ' ἂν ὑστέρων·

et v. 1227.

οἶμαι γὰρ οὔτ' ἂν Ἰστρὸν οὔτε Φῶσιν ἂν  
νῆσαι καθαρμῷ τήνδ' ἐπὶ στέγην.

Harum rationum ubi nullus locus est, non potest iterari ἂν. Itaque absurde legebatur in *Phaedro* *Platonis* p. 276. B. ἐφ' οἷς δὲ ἐσπούδακε, τῇ γεωργικῇ ἂν χρώμενος ἂν τέχνη, σπέρας εἰς τὸ προσήκον, ἀγαπήν ἂν ἐν ἡγδῶ μὴν ὅσα ἐσπεῖρε τέλος λαβόντα. Recte multorum fide librorum deleuit prius ἂν *Blekeius*. Neque enim duae hic sunt notiones, sed una, χρῆσθαι γεωργικῇ. Vide notata ad *Soph. Philoct.* 116.

Ceterum haec iteratio particulae in primis usitata est Atticis. Rarius invenitur apud *Herodotum*, raro etiam apud *Aeschylum*, ut *Odyss.* Δ. 733.

τῷ κε μάλ' ἢ κεν ἔμεινε.

Sed epicī aliud sibi proprium habent, ut conjungant ἂν κεν. *Iliad.* N. 127.

ἀς οὔτ' ἂν κεν Ἀρης ὕνυσαιτο μετελθάν,

οὔτε κ' Ἀθηναίη λαοσάσδης.

Quae patet ob negationis accessionem esse conjuncta. Sic etiam *Oppianus Hal.* iv. 602.

οὔδε κεν ἂν τις

ἐσβαίη.

V. 367.

οὔδέ κεν ἂν μ

ἀντόμενοι τρέσσειαν.

Scriptor *Lithicorum* v. 217.

οὔδε κεν ἂν γνοῖς κέρας ἀπρεκές ἢ λίθος ἰστίν.

Et πῶς κεν ἂν *Maximus* v. 277, et καὶ δ' ἂν κε σ. 303. Quam etiam cum conjunctivo ita conjungunt ἂν κεν, ut haec particula prius una sint, quod eo factum puto, quia κε ex καλ natum est. *Homerus* quidem in formula ὅφρ' ἂν μὲν κεν. *Iliad.* Δ. 187.

ὅφρ' ἂν μὲν κεν ὄρᾳ Ἀγαμέμνονα, ποιμένα λαῶν.



Vide Od. E. 361. Z. 259. Sic *ἦν κε, ἐπὶν κε* construxerunt Apollonius Rhodius, Theocritus, Manetho. Vide Schaeferum ad Theoc. xxvii. 35. Illud *ἐπὶν κε* restituendum Soloni apud Plutarchum in Vita ejus c. 2.

Multum ab his differt geminatum *ἄν*, quod Elmsleius ad Aeschyl. Prom. 768. jure negavit conjunctivo consociari. Cur vero? Quia, ut libro ii. ostendimus, hic modus verbi non per se adsciscit *ἄν*, sed *ἄν* pertinet ad vocem ex qua pendet conjunctivus. Hujus voris ea particula significatum quum mutet, nihil est in tali sententia quod repeti possit. Neque enim ad praedicata pertinet *ἄν*, sed ad ipsam conditionem, ex qua pendet sententia, ut *ὅς ἄν, ἴάν, ὥς ἄν*. Quare etiam quum haec per optativum in obliquam orationem versantur, non potest iterari *ἄν*. Sed est tamen, nisi fallor, quaedam singularis ratio, qua videri potest etiam cum conjunctivo repetitum esse *ἄν*, etsi res vera non est repetitum. Apud Aristophanem Pl. 1107. scriptum est:

ἀνύσατε νῦν, ὃ τι περ ποιήσεθ'. ὥς ἐγώ,  
ὁπότερος ἄν σφῶν εὖ με μᾶλλον ἄν ποιῇ.  
τοῦτ' παραδῶσω τῆς πυκνὸς τὰς ἡνίας.

Omisit Suidas duobus in locis prius *ἄν*, quod omitti non potest. Corrigere studuerunt versus Elmsleius in Mus. Crit. iii. p. 362. et Reisigius Conj. p. 188. Neutrius conjectura mihi satis probabilis videtur. Sed scribendum puto,

ὁπότερος ἄν σφῶν εὖ με μᾶλλον ἄν ποιῇ.

i. e. *ὁπότερος ἄν, ἂν ποιῇ, μᾶλλον εὖ ποιῇ με*. Eodem prorsus modo Thucydides vii. 7. *πρεσβεῖς τε ἄλλοι τῶν Σαρακοσίων καὶ Κορινθίων ἐς Λακεδαιμόνα καὶ Κόρινθον ἀπεστάλησαν, ὅπως στρατιὰ ἐτι περαιωθῇ τρόπῳ ᾧ ἄν ἐν δακτύλῳ ἢ πλοίοις ἢ ἄλλῳ ὅπως ἄν προχωρῇ*. Nam hic quoque nihil nisi verbum repetendum est. Audacius hunc locum tentatum arbitratur a Schaefero ad Demosth. I. p. 815. Sed vitium repetitae cum conjunctivo particulae eximendum est Maximo v. 598. ubi legitur:

ὅς δὲ καὶ εἰαρινούσιν ἐν ἰχθύσιν αἰθροπολούσης  
κυπέρῳ μήνης μόλις οἴσεται ὅτι καὶ φῶρος  
εἰς παλάμας κεν ἔλοι.

Aherravit ab recta via Durvillius ad Charit. p. 719. (658. ed. Lips.) Scribit, *ὅτι κε φῶρος εἰς παλάμας ἔλθῃ*.

#### VI.—De omissio *ἄν* propter atind *ἄν*.

QUEMADMODUM iteratur *ἄν* in una sententia, ita in oratione membris quibusdam distincta non raro in uno tantum membro ponitur, in altero autem omittitur. Quod si quavis qua lege fiat, res ipsa monstrat, sic deum posse, si utrumque membrum ad commune quiddam referri licet, ita ut, si praemittas *ἄν* ambobus, ad utrumque verbum pertineat. Sit nobis pro fundamento hujus disputationis illud Xenophontis in Hierone 7, 12. *πῶς γὰρ ἄν τίς ποτε ἐξαρκέσειε τυραννός ἢ χρήματα ἐκτίνων ὅσους ἀφείλετο ἢ δεσμούς ἀντιπάσχοι ὅσους δὴ ἐδέσμευεν, ἢ ὅσους κατέκτανε πῶς ἄν ἱκανὰς ψυχὰς ἀντιπαράσχοιτο ἀποθανομένας*. Prius *πῶς ἄν* ad duo refertur verba, ideoque recte et ordine factum, ut, sequente deinde divisione, neutri de duobus quae proxima sunt verbis, *ἐξαρκέσειεν* et *ἀντιπάσχοι*, additum sit, etsi potuit addi utrique; sed quod deinde sequitur *πῶς*, inversa orationis forma, novum incipit sententiam, neque est pars progressiva: itaque etiam suum sibi *ἄν* adjici postulat. Nunc videamus alia. In eodem libro 2, 11. scriptum est: *ὥστε οὐ μόνον φιλοῖτο ἄν, ἀλλὰ καὶ ἔρῳ ὑπ' ὀνθρώπων καὶ τοὺς καλοὺς οὐ πειρᾶν, ἀλλὰ πειρώμενον ὑπ' αὐτῶν ἀνέχεσθαι ἄν σε δέοι*. Scilicet id est, *ὥστ' ἄν οὐ μόνον φιλοῖτο, ἀλλὰ καὶ ἔρῳ*. Altera nova sententia est, novum sibi *ἄν* vindicans, καὶ δέοι *ἄν* σε. Sequitur prorsus similis: *φόβον δὲ οὐκ ἄν ἔχοις, ἀλλ' ἄλλοις παρέχοις μὴ τι πάθῃς· ἐκόντας δὲ τοὺς πειθομένους ἔχοις ἄν, καὶ ἐθελούτως σοὺ προνοούντας θεῶ ἄν*. I. e. *φόβον δ' ἄν οὐκ ἔχοις, ἀλλὰ παρέχοις*. Sequitur item nova sententia cum suo *ἄν*, quae in duas partes divisa, etiam in altera parte habet *ἄν*, quo poterat caute. Paullo difficilior judicium est de proximis verbis: *εἰ δέ τις κτείνους εἴη, οὐ συμμάχους μόνον ἀλλὰ καὶ προμάχους καὶ πρῶτους ὁρῶνς ἄν, πολλῶν μὲν δωρῶν ἀξιοῦμενος, οὐκ ἀπορῶν δὲ ὑπὸ τούτων εὐμενεί μεταδώσεις, πάντας μὲν συγκαίροντας ἔχων ἐπὶ τοῖς σοῖς ἀγαθοῖς*.

πάντας δὲ πρὸ τῶν σὼν ὥσπερ τῶν ἰδίων μαχομένους· θησαυροὺς γὰρ μὴν ἔχουσ πάν-  
τας τοὺς παρὰ τοῖς φίλοις πλοῦτους. Addendum post ἔχουσ censuerunt ἄν Σχλια-  
ferus, Biemius, Reisigius, alii, nec sine probabili r'e. Non videtur tamen ne-  
cessarium esse, quia hoc in mente habebat scriptor, κινδύνου δ' ἂν ὄντος μέλιστα  
μὴ προθύμους ὄρεσθαι, θησαυροὺς γὰρ μὴν ἔχουσ τοὺς αὐτοὺς πλοῦτους. Minus expli-  
cate de hoc genere disseruit Matthiæ ad Eurip. Hippol. 468. p. 41. qui quum  
negasset illam rationem quadrare in hō Sophoclis El. 799.

Π. οὐκοῦν ἀποστείχομαι ἄν, εἰ τὰδ' ἐδ' κνρῶ.

Κ. ἤκιστ'· ἐπείπερ οὐτ' ἐμοῦ καταξίως

πράξεως, οὔτε τοῦ πορεύσαντος ξένου,

vide quæ ad eum locum adnotavi. Adde Cœd. Col. 997.

τίς ἄν, οὐδὲ τοῦνδικον περιβλέποις.

Sed hæc quamvis ingente possim exemplorum multitudine confirmari, satis in  
quoniam modo indicanda sunt indicasse.

#### VII.—De collocatione particula *ἄν*.

Κιςτοι ὑμ' ἐστ' ut dicatur de collocatione particula *ἄν*, quod ea in nonnullis  
generibus loquendi vel insolentior esse, vel aliquid videtur perversitatis ha-  
bere. Quum hæc particula sit in iis, quæ non possunt in ipso positi orationis  
principio, quoniamque natura sua ad aliud verbum referatur cum eoque sit con-  
iuncta, conequens est, proprium ei locum esse statim post eam vocem, ad cuius  
notionem constituendam aliquid confit. Itaque prius quod ad connotationem in  
eius cum conjunctivo attinet, quoniam ad huius potestatem mutandam nihil con-  
fuit, non potest post conjunctivum poni, sed ei est voci adjicienda, a qua  
regitur conjunctivus. Itaque *ἔάν*, *ὅς ἄν*, et quæcumque sunt huius generis alia,  
conjunctivi ponuntur, nisi quod, quum non in unam illa vocem coalescant, con-  
iunctio interponi potest, ut *ὅς δ' ἄν*, *ἵνα γὰρ ἄν*, de qua re est libro primo dictum.

De connotatione coniecturæ, seu conjunctiva cum his vocibus non igitur potestatem con-  
ficiant, perinde est quo loco ponatur *ἄν*, dum locetur post unam earum vo-  
cum, ex quibus constat illa quæ efficienda est notio. Ut quod est *εἶχον ἄν*  
*πρόφασιν*, licet etiam sic dici, *πρόφασιν ἄν εἶχον*, vel *πρόφασιν εἶχον ἄν*, vel *εἶχον*  
*πρόφασιν ἄν*, ut apud Demosth. p. 1105, 2. *εἰ μὲν τοίνυν μὴ προτεμαρτύρουν τῇ*  
*προκλήσει τὴν διαθήκην οὗτοι, λόγον εἶχε τιν' ἄν τὸ φεύγειν ἐμὲ ἀνολγειν τὸ*  
*γραμματοῖον*. Coniunctivum enim autem, fere post unam ex iis vocibus poni, in  
quibus majus aliquod momentum est. Ut apud Lycurgum p. 165. (242. §. 39.  
Rekk.) *καίτοι κατ' ἐκείνους τοὺς χρόνους, ὧ ἄνδρες, τίς οὐκ ἄν τὴν πόλιν ἡλέησεν;*  
Maluit sic, quia *τίς ἄν οὐκ ἡλέησεν*, quia non *quis misereors non fuit*, sed *quis*  
*inimicis dicere volebat*. Thucyd. ii. 11. *οὐκὼν χρῆ, εἰ τῷ καὶ δοκοῦμεν πλῆ-*  
*θει ἐπίνειαι καὶ ἀσφάλεια πολλὴ εἶναι μὴ ἄν ἔλθειν τοὺς ἐναντίους ἡμῖν διὰ μάχης,*  
*τούτου ἕνεκα ἀμελέστερόν τι παρσκευασμένους χωρεῖν*. Demosth. p. 295, 8. *τίς*  
*οὐχὶ κατέπτυσεν ἄν σοῦ;*

Pertinet autem ad hoc genus etiam *καί*, quum quidem hæc vocula non est  
simpliciter copula, sed paullo fortiorem habet vim, ut quasi pro affirmatione  
quodam sit. Herodotus iv. 118. *καὶ ἄν ἐδήλου*. Et fortasse Thucyd. viii. 68.  
de quo loco v. suprâ lib. iii. cap. 4. Sed non cadit hoc in ἀλλὰ apud Sopho-  
clem Antig. 165.

οὕτως ἐμνιγε τοῦδε τοῦ πόρου τυχεῖν  
παρ' οὐδ' ἄλγος, ἀλλ' ἄν εἰ τὸν ἐξ ἐμῆς  
μητρὸς θανόντ' ἔσθαιπον ἐσχόμην νέκυν,  
κεῖνός ἄν ἦλγον.

Id enim propterea sic dici debuit, quia ἀλλ' ἄν elliptice dixit pro ἀλλ' ἦν ἄν  
ἄλγος, sed eam ellipsin deinde expl't additis *κεῖνός ἄν ἦλγον*.

Sed sunt alia quædam loquendi forma, in quibus *ἄν* videtur potestatem extra eam  
connotationem esse, in qua media poni debebat. Hæc forma facile explicantur,  
si consideremus, duas sententias per attractionem legumur, quam vocant in unam

conjugi. Earum formarum una est, quum *inquiat aliquis* dicere volumus, verba illius afferentes. Plato Hipp. maj. p. 299. A. *μανθάνω άν ισως φαίη*. Phaedone p. 87. A. *τί ούν άν φαίη ό λόγος έτι άπιστεΐς*; quod est *τί ούν άπιστεΐς, φαίη άν ό λόγος*. Qualia non sunt interpunctionibus disjungenda, quibus perveritur constructio. Exempla vide alia apud Heindorffum ad Phaedonis locum p. 135. qui non debebat Sophoclis (Ed. R. 937.

*τάχ' άν*

*ήδωμο μέν, πώς δ' ούκ άν; άσχάλλοις δ' ισως*

huc referre, interpungique jubere *πώς δ' ούκ; άν άσχάλλοις δ' ισως*. Hoc enim barbarum foret. Adde vero Demosth. p. 13, 6. ubi Bekkerus ordinem verborum cum libris quibusdam, sed secus quam usus postulabat, mutavit; 14, 24. 1415, 11. et paullo aliter 1097, 8. *οτι νή δι' άν είποι*.

Ejusdem generis est hoc apud Xenoph. Hist. Gr. v. 1, 9. *ών έγώ και τά σώματα και την μεγαλοψυχίαν όρών, ήμαι άν αύτών, εί καλώς τις επιμελοΐτο, ούκ είναι έθνος όποίω άν αξίωσαιεν ήγήκοι είναι Θετταλοί*. Hinc simile aliud exemplum vide apud Heindorffum.

Vix ulla vero frequentior forma est, quam illa, quod miseris, ignota Porsono, *ούκ οιδ' άν εί πείσαιμι*, quod est *ούκ οίδα εί πείσαιμι άν*. Exemplis quae Elmsleius ad Med. 911. attulit, adde Demosth. p. 411, 21. 1423, 15.

Alia ratio est, quum inseritur sententiae aliquid, quod proprie non ad eam pertinet, ut apud Aristoph. Pac. 137. appellatio,

*άλλ' ώ μέλ' άν μοι σιτίων διπλών έδει*.

Ac nescio an eodem referendum sit, quod in Ecclesiast. 218. et libri et Suidas v. *χρηστώς* sic scriptum exhibent:

*ή δ' Αθηναίων πόλις*

*εί τοϋτο χρηστώς είχεν, ούκ άν έσώζετο,*

*εί μή τι καινόν άλλο περιεργάζετο;*

Elmsleius in Addend. ad Ach. 127. coniecit *ούκ έσώζετ' άν*. Id quidem minus metri quam sensus causa praestat: non enim *num perditū esset*, sed *num non esset salva* dicit. Sed id vide an sic dixerit:

*εί τοϋτο χρηστώς είχ' άν ούκ έσώζετο;*

quod est *τοϋτο άν χρηστώς έχουσα ούκ έσώζετο*, Eoque modo defendi posset, quod legebatur apud Andocidem p. 77. (150. §. 6. Bekk.) *ών ένεκα, ώ Αθηναίοι, εί ανθρωπίνως περί έμου γινώσκετε άν είητε άρδεις ευγυμωνέστεροι*, nisi ibi nunc ex tribus codd. quorum uno ad eum finem jam Schneiders usus erat ad Xenoph. de Vectigal. 6, 2. edituri esset *είητε άν*.

Quae de duplici άν divinus, cadunt etiam in iteratum. Itaque vehementer erravit Werferius in Act. Monac. 1. p. 252. quum illud Isocratis p. 5. D. quo supra usi sumus, *ά τοΐς άλλοις άν πράττουσιν επιτιμήης*, sic scribi voluit: *ά τοΐς άλλοις, άν πράττουσιν, άν επιτιμήης*. Paullo huius, forte non ab lingua ratione alienum esset, *ά τοΐς άλλοις άν, πράττουσιν άν, επιτιμήης*: sed id significaret, *quae ceteris, si iacturi sint, exprobres*. Nunc autem si duplex άν ponendum est, cohererent *ά τοΐς άλλοις άν πράττουσιν* itaque quod reliquum est, *επιτιμήης*, non potest dici άν *επιτιμήης*, quia άν in principio positum esset, sed dicendum est *επιτιμήης άν*. Pauca de millenis id exempla docebunt. Demosth. p. 819, 22. *εί δε τό πράγμ' άν εξελέγξει ζητών εξήγησεν άν με τόν παΐδα*. 1132, 28. *πώς άν ούν μή είδός ό ποτήρ αύτόν Αθηναίων έσόμενον έδωκεν άν την έαυτού γυναΐκα*; 1368, 18. *οds άν τις δέόμενος έκ πονηρών πραγμάτων είπειεν άν*. Lucian. Hermotim. 55. *ό Φειδίας άν - ντε ιδών ύνυχά λέοντος ζήνω άν οτι λέοντός έστιν, εί μή έωράκει ποτέ λέοντα ύλον*; Sed alio addito vocabulo quod ad illud verbum pertinet, praepone re poteris verbo particulam, ut *ά τοΐς άλλοις άν πράττουσι μεγάλως άν επιτιμήης*. Demosth. p. 1159, 14. *καίτοι πώς άν εί μή πεπορισμένον τε ήν και επηγγέλλειν αύτοΐς, είδός άν άπελαβον*. In eundem errorum, in quibus Werferius, etiam Porsonus, inciderat, quum Advers. p. 43. Antiphonis versus apud Aethiaram p. 3. F. sic putabat scribendos

*τού δ' άν τις άλλου πρds θεών, πάτερ, ουνεκ' άν*

*εύξατο πλουτεΐν εύπορεΐν τε χρημάτων;*

LETTERS<sup>1</sup>  
TO  
MR. ARCHDEACON TRAVIS,  
IN ANSWER TO HIS  
DEFENCE  
OF THE  
THREE HEAVENLY WITNESSES.

1 JOHN v. 7.

BY R. PORSON.

LONDON:—1790."

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Un ut omnes in omni doctrinæ liberalis genere principes aditus, et consensum, ut offundis tibi obicimus, quæ te nobis tranquilliorē faciat, potius quam rationibus te verberemus, et si opus fuerit, etiam de cæminibus tui fecundæ mutuum aliquid, quo tunc unum fustis probo de dolatus, incipies velle mussare, et moderationis, modestiæ, verècundiæ limites non migrare?

M. Ambrosius (Commentario ad Remesium de Paul).

PREFACE.

It is scarcely necessary to tell the reader, that, in the years 1516 and 1519, Erasmus published his first and second editions of the Greek Testament, both which omitted the three heavenly witnesses. That having promised Lee to insert them in his text, if they were found in a single Greek Ms., he was soon informed of the existence of such a Ms. in England, and consequently inserted 1 John v. 7. in his third edition, 1522. That this Ms. after a profound sleep of two centuries, has at last been found in the library of Trinity College, Dublin. That the Complutensian edition, which was not published till 1522, though it professes to be printed in 1511, has the seventh and eighth verses patched up from the modern Latin Mss., and the final clause of the eighth verse, which is omitted in its proper place, transferred to the end

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<sup>1</sup> To oblige many of our Readers, we have taken an early opportunity of recording our paper *Porson's Letters to Travis*, which will never fail to be necessary to the library of every reader scholar.

of the seventh. That Colinaeus in 1531 omitted the verse, on the faith of Mss. That R. Stephens, in his famous edition of 1550, inserted the verse, and marked the words  $\epsilon\nu\ \tau\eta\ \upsilon\upsilon\pi\alpha\iota\ \varphi$  as wanting in seven Mss. That Beza, suspecting no mistake, concluded that these seven Mss. contained the rest of the seventh verse, and the eighth with the words  $\epsilon\nu\ \tau\eta\ \gamma\eta$ . All these circumstances are either so well known, or mentioned so fully in the following Letters, that it would be a tedious repetition to dwell longer on them at present.

In the year 1670, the Arian Sandius made a formidable attack on the verse, which was followed by a more formidable attack from Simon in his Critical History of the N. T. and other works pertaining to the same subject. Soon after the appearance of Simon's book, between the years 1690 and 1700, Sir Isaac Newton wrote a dissertation on 1 John v. 7. in which he collected, arranged, and strengthened Simon's arguments, and gave a clear, exact, and comprehensive view of the whole question. This dissertation, which was not published till 1754, and then imperfectly, has been lately restored by Dr. Horsley in the last edition of Newton's works from an original Ms. In the mean time Kettner answered Simon in three publications, in which he has produced most of the arguments usually alleged on his side, but mixed with so many absurd and trifling observations, that to read through them is no moderate exercise of patience. He reckons in the second century twenty-seven, in the third twenty-nine, in the fourth forty-two reasons, which might hinder the Fathers from appealing to the heavenly witnesses. Of the third set of reasons, his eighteenth is, lest that text might seem to favor Sabellianism; his twenty-fourth, lest Constantine the Great, being then a catechumen, should be scandalised! At the end of his dissertation he bursts out into the following rapturous expressions, which I shall copy, without attempting to transfuse their elegance into English.

“Nihil enim mihi gratius quam bene mereri de hoc illustri dicto, quod est Theologia Johannea in nuce, est instar stellæ primæ magnitudinis in Scriptura, est margarita Biblica pretiosissima, et flo. Novi Testamenti pulcherrimus, est compendium analogiæ fidei de Trinitate, ut alia elogia in dedicatione adducta faciamus.

“Latet inexhaustus scientiarum thesaurus in hoc excellentissimo dicto. Hic enim Theologi tres articulos fidei, Jurisconsulti tres advocatos celestes et testes summos, Medici tres animarum medicos inveniunt. Sistitur nobis in hoc dicto Philosophia et Pansophia quædam sublimior. Metaphysici ens unum verum, bonum, Logici prædicationes inusitatas contemplari possunt. Ethicus cernit in hoc loco summum bonum, Physicus Iridem trium colorum, et Astrologus concentum trium planetarum sive tres soles observat. Mathematicus disscit, quomodo tres sint unum in Arithmetica

Divina. Musicus Musicam suāvissimam trium vocum in textu concentumque harmonicum audire potest. Opticus, si quid videt, videt speculum Deitatis, et in suo intellectu ob hujus mysterii altitudinem inventi Cameram quandam observat. Pneumatici spiritualitatem Dei cognoscere possunt. Rhetores hoc dictum considerantes, affectum admirati omnes movere cognoscunt et exclamare, O profunditas sapientiæ Dei! Aulici tres gratiosissimos Monarchas cœlestes erga subditos in regno gratiæ venerari possunt."

At last Mill's long-expected edition of the N. T. was published. Still more and more evidence produced against the verse! Mill, after fairly summing up the evidence on both sides, just as we should expect him to declare the verse spurious, is unaccountably transformed into a defender. Abbé L. Roger, Dean of Bourges, published, Par. 1715, two dissertations, in the first of which he defends 1 John v. 7. It ought to be mentioned to his credit, that, having examined the Mss. in the royal library at Paris, he subscribed to the opinion of Lucas Brugensis, Simon, and Le Long, and ingenuously confessed that the semicircle in Stephens's edition, which now follows the words *ἐν τῇ οὐρανῳ* in the seventh verse, ought to be placed after the words *ἐν τῇ γῇ* in the eighth.

But Martin, Pastor of the French church at the Hague, thought such moderation as this a base desertion of the cause. In his Treatise on Revealed Religion he spends a great part on the single question of 1 John v. 7. He afterwards defended the genuineness of the verse in three books against Emlyn's Full Enquiry, Answer, and Reply. In all these performances he manfully asserted the right position of Stephens's semicircle. Thus he did by a slight assumption, that Stephens and all his assistants, composers, &c. were infallible; an assumption which Mr. Travis has since borrowed. Emlyn, it must be owned, left Martin in possession of the field; and yet, I know not how, the opinion of Emlyn made many converts; and Bishop Smallbrooke<sup>1</sup> seems not to have been satisfied with Martin's defence; for he says that little has been said against Mr. Emlyn, except what has been offered by the ingenious Mr. Martin. The Greek English editor of the N. T. in 1729 threw the verse out of his text, and subjoined a long note to the place, which, though it is apparently written with great labor, does not deserve the praises bestowed on it by Sospater.<sup>2</sup> Twells refuted this editor after his manner; but he scarcely quits Martin, except in giving up the spurious Prologue, and appealing to the new-found testimony of Cassiodorus.

Benælus, whose edition was published in 1734, allows, in his

<sup>1</sup> In a letter to Dr. Bentley concerning the Complutensian edition. See the beginning of De Missy's first letter, Journ. Brit. vol. viii. and Felton's Moyer's Lectures, p. 368.

<sup>2</sup> Commentaries and Essays, vol. i. p. 145.

note on this passage, that it is in no genuine Ms.; that the Complutensian editors interpolated it from the Latin version; that the Codex Britannicus is good for nothing; that Stephens's semicircle is misplaced; that no ancient Greek writer cites the heavenly witnesses; that many Latins omit them; and that they were neither erased by the Arians, nor absorbed by the homœoteleuton. Surely then the verse is spurious. No; this learned man finds out a way of escape; the passage was of so sublime and mysterious a nature, that the secret discipline of the church withdrew it from the public books, till it was gradually lost. Under what a want of evidence must a critic labor, who resorts to such an argument! Wetstein and Mr. Griesbach have in their respective editions given judicious abridgments of the authorities and arguments on both sides; but from the necessary brevity of notes, some previous information is requisite, before they can be perfectly understood.

Such was the state of the controversy, and all the learned<sup>1</sup> had abandoned the defence of the verse. Mr. Gibbon expressed the general opinion with great exactness and impartiality in a passage of the third volume of his History. Perhaps the historian, who must have foreseen many attacks on other parts of his work, apprehended none on this passage. Perhaps he thought, that an opinion which he possessed in common with many orthodox critics, might be suffered to pass without molestation.

But if these were his hopes, he was disappointed.

The Rev. Mr. Travis published three short letters against him in the *Gentleman's Magazine*, 1782. These letters he afterwards reprinted (4to. 1784), with two others, much longer, addressed to Mr. Gibbon, in which he professed to discuss the whole question, and vindicate the authenticity of 1 John v. 7. Afterwards having learned that Sir Isaac Newton, Mr. Griesbach, and others, had written on the subject, he published a second edition (8vo. 1786), with some alterations, and a considerable increase of bulk.

I had read, though without examining every minute particle of their reasoning, Mill, Wetstein, Newton, and I was fully satisfied of the spuriousness of the verse from my general recollection of their arguments. But I must thus far confess my obligations to Mr. Travis, that the appearance of his book induced me to reconsider the subject with a little more attention. In the course of this inquiry, I found such astonishing instances of error, such intrepid assertions contrary to fact, that I almost doubted whether I were awake while I read them. But at last I discovered that Mr. Travis was a stranger to all criticism, sacred and profane; and that he

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<sup>1</sup> Bentley read a public lecture, which is still extant, and Abbé Longueur wrote a dissertation, which perhaps is still extant, to prove this verse spurious. Semler too has written a Critical History of the text, in German, which I have not been able to procure.

had read scarcely any thing even on the subject of the contested verse, except Martin's publications. This discovery opened my eyes, and made me see why Mr. Travis was, as Professor Michaelis rightly says, "half a century behind-hand in his information."

The reader will hardly thank me for repeating my own opinion of Mr. Travis; but it may amuse him to know the sentiments of learned foreigners. I shall therefore give some extracts, communicated to me by a friend, from Michaelis's *Neue Orientalische und Exegetische Bibliothek*, Gottingen, 1786, p. 144. He says, that "Mr. Travis is indisputably half a century behind-hand in critical knowledge; and, consequently, unacquainted with matters universally known; a proof this, that the verse 1 John v. 7. has more and warmer friends in England than in Germany." He declares that he shall not honor Mr. Travis with a particular review, to the loss of his own time, and of his reader's money and patience; that most of Mr. Travis's arguments have been already answered, or given up by the very defenders of the verse; that if he were disposed to re-examine the question, he should be obliged to transcribe his own Introduction, which Mr. Travis quotes in the English translation of the first edition; but though he has not seen the last edition of 1777, he might have found the particulars in other authors. He proceeds to remark how shamefully Mr. Travis treats Dr. Benson, while he himself betrays a very blamable ignorance concerning the Slavonic version. After quoting Mr. Travis's words on that subject, "Now," says the Professor, "let any one compare my 88th section, and the note from Mr. Poletika's letter,<sup>1</sup> and judge. I do not here complain of dissimulation, but of extreme ignorance."

"Against Mr. Griesbach, Mr. Travis writes with incredible ignorance. If Mr. Griesbach chooses to defend himself, he may; but I should judge it perfectly needless. Why is there not a word for or against Matthew, an orthodox Athanasian rejecter of the verse? He wrote too in Latin, and might have been read by Mr. Travis, who seems to understand no living languages but

<sup>1</sup> The sum of Poletika's note is, that he believes 1 John v. 7. to have been inserted in the Slavonic version during the lifetime of the patriarch Nikon; for it is in the edition of 1653, but not in the preceding editions printed at Moscow and Kiow. All these editions Mr. Poletika possesses; he likewise possesses some Mss. of the Acts and Epistles written before the era of printing; but neither in them, nor in any copies that ever came into his hands, could he find the passage.

Michaelis adds, that it is not in the Ostrow edition, nor in ancient Mss. He doubts whether the edition of 1653 has it in the text or margin. I am almost persuaded that it is in the margin, because else I see no reason why the overseers of the edition of 1663 should not have taken it at once into the text, if they borrowed it from an edition where it was already in full possession. See the latter part of my eighth letter.



French and English. But perhaps" (and I firmly believe the Professor in the right) "Mr. Travis did not know that there was such a man or such a book in the world."

Mr. Zoellner loudly complains that Mr. Travis has not only disfigured his letter by errors of the press, but also mutilated it in such a manner,\* as to make him appear the defender of a bad cause.<sup>1</sup> He then adds that part of his letter which Mr. Travis had suppressed after the second break in his Appendix, p. 59. It consists of two paragraphs, which together would have made, as I calculate, about thirty lines of Mr. Travis's book. These are some of his words; "Omnia hæc accuratius perpendenti, mihi quidem videtur, codicem Ravianum adhuc non satis certo pro apographo polyglottorum Complutensium haberi." Mr. Travis, by the prudent omission of this hesitating sentence, has made Mr. Zoellner seem to give a final opinion in favor of the genuineness of the Ms. There is no mark of defect in the letter, as it is printed in the Appendix; so that the reader cannot help taking it for the whole that Mr. Zoellner wrote. Being curious therefore to know how Mr. Travis had expressed his promise to print the letter, I turned to p. 304, and found this cautious note: "Appendix, No. XXIII. where this letter is given more at large." But who would believe that in Mr. Zoellner's letter the following sentence originally existed? "Extra omnem dubitationis aleam, si nihil aliud, id quidem positum est, codicem Ravianum in re critica vix ullius momenti esse; non tam quod non vana suspicione prematur, sed quod valde recens sit, Stoschio aliisque judicibus, certe post annum 1453 scriptus." Let any man believe Mr. Travis hereafter, when he talks of his own truth, candor, charity, and upright intentions, or when he is angry with others for their deficiency in those qualities. Whenever I hear such zealous sticklers for truth, they bring to my mind those undetected females who rail with all the bitterness and insolence of conscious virtue against the frailties of their less prudent sisters." Mr. Pappelbaum also wrote a letter to Mr. Travis on the subject of his book; but, as Mr. Travis has not thought fit to publish it, Michaelis promises to print it, if he can obtain the author's leave.

Messrs. Henke and Brun, in their *Annales Literarii* (Helmstadt, May 1786, p. 385—391), have given a short review of the same work. After quoting Mr. Gibbon's note, they proceed in this manner: "These few words of Mr. Gibbon, who perhaps never uttered more truth in his life, have so vexed the writer of these letters, that he has resumed the whole dispute, as if it were still undecided, and has brought forth this child of his diligence, or rather this abortion, with a vast body, but no brain.—The singular

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<sup>1</sup> I had myself observed, that Mr. Zoellner was rather an advocate than a judge, Letter v. p. 123.

good fortune of this work, to be twice published in a short space of time, has inspired our artist with a wonderful confidence, which he himself professes; others perhaps may call it impudence." They then give a brief sketch of the work, with some proper remarks: they make themselves very merry with Mr. Travis's suspicions of Erasmus and the argument drawn from his Paraphrases, together with the accurate chronology of making Erasmus publish his Paraphrases in 1541, five years after he was dead, and twenty-one years after they were written. They laugh at Mr. Travis's credulity in relying on Stephens's accuracy, and Beza's ocular inspection of the 15, not 16 Mss.; at his repetition of Martin's miserable reasons; at his appeal to L. Valla, and the only edition extant in Europe; at his implicit trust in the later Latins, Lyranus, Aquinas, Durandus, Lombard, &c.; at his infallible method of arguing to prove that Walafrid Strabus found the heavenly witnesses in Greek Mss. With equal contempt they pass over his preference of the interpolated edition of Eucherius to the genuine; his security in the prologue of Pseudo-Jerome addressed to Damasus (read Eustochium); his confidence in the testimony of Cyprian backed by Fulgentius, in the Lateran council, in the revision of Charlemagne, the history of Victor, the Apostolos, the modern Greek confession of faith, &c. &c.<sup>1</sup>

Though I had by some pains and study qualified myself to pronounce the same sentence on Mr. Travis's book, I should have still kept my opinions to myself. My natural indolence, my engagement in other studies, my contempt of the work, hindered me from troubling the public with my thoughts. I read with a smile commendations<sup>2</sup> of Mr. Travis in print, and found no inclination to contradict opinions, which (with Vindex's leave) could only proceed from ignorance or bigotry. At last appeared, in the Gentleman's Magazine for August 1788, p. 700. a letter signed Eblanensis, challenging Mr. Gibbon to come forth in person and break a lance with that valiant knight of the holy brotherhood, Mr. Travis. So much ignorance of the question joined with an equal quantity of insolence, as well to Mr. Gibbon as to others, excited my indignation, and raised a hasty resolution of writing some remarks on Mr. Travis's letters, and sending them to the same journal in which his own first letters, and this magnanimous challenge, had appeared. I meant at first rather to expose Mr. Travis's way of managing this controversy, than to enter into the controversy itself. But when I considered that it would be little more

<sup>1</sup> What these gentlemen say, in their concise manner, so well agrees with the observations scattered through the following letters, that, if I had met with their review sooner, I would have inserted it entire.

<sup>2</sup> Gent. Mag. Aug. 1784, p. 565.—Aug. 1785, p. 534.—Sept. 1785, p. 686, 687.—March 1787, p. 211.

trouble to undertake the one than the other; that it would be a good deed to let the public know how far they might trust big words and bold promises; that, though many were fitter for this task than myself, some were averse to labor, and others perhaps afraid of consequences; when I considered all these things, I changed my plan, and determined, besides occasional animadversions on Mr. Travis, to give a general abstract of the main question. "*Mea fuit semper hæc in hac re voluntas et sententia, quemvis ut hoc mallet de iis qui essent idonei, suscipere quam me; me ut mallet, quam neminem.*" In consequence of this resolution, I inserted seven letters (which make the five first of this collection) in the Gentleman's Magazine for October and December 1788, February, April, May, June, August, 1789. A gentleman who called himself Vindex, in the same Magazine for January 1789, p. 12. after mentioning "Mr. Gibbon's contemptuous inattention to Mr. Travis's irrefragable\* defence," added the following note: \* "A Cambridge correspondent has not rendered it less so by his feeble strictures in your Magazine for October last, p. 876. *Dat veniam corvis.*" I gave Vindex a gentle rebuke in my next letter (II. p. 17.), but he was too headstrong to take advice, and replied in the Gentleman's Magazine for March, p. 225. I shall only transcribe a part of his letter.

Mr. Urban,

Your<sup>d</sup> zealous, knowing, and discreet correspondent, in p. 101—105 of your last Magazine, who is happily exempt from "the weakness that fools call candor," is pleased to insinuate that "bigotry" alone can support the authenticity of the famous text 1 John v. 7. This surely is "the excess of Christian benevolence." Let this literary Goliath "<sup>a</sup> beware of measuring the integrity of other men by his own narrow conceptions." \* \* \* \* As to Mr. Travis, "<sup>c</sup> with whom I have not the pleasure of being acquainted," I flatter myself that he will "<sup>a</sup> never be weary of answering" those opponents who "<sup>a</sup> are never weary of repeating the same baffled and exploded reasons." Contemptuous inattention will justly be construed as "<sup>b</sup> a proof of conscious ignorance." Let him therefore, "<sup>b</sup> compliments being passed, begin on business." To him it may be safely left. In the mean time, "<sup>d</sup> will you, Mr. Urban, advise" his supercilious antagonist "<sup>e</sup> in a whisper," not to issue his dictates "<sup>e</sup> quasi ex cathedra," though he may have a sufficiency of learning to fill the chair. But does not his "<sup>f</sup> good mother" know him too well to place him in the chair. "*Fœnum habet in cornu.*"

I quote this trash merely to show how ready any person is to decide on these points, though neither qualified by nature nor art for the discussion of them, and to think he benefits the world by publishing his opinion. As if truth in these cases always depended on a majority of voices!

But being tired of this tedious method of publication, I quitted it, as soon as I had finished the subject, of Greek Mss., with a promise to resume the dispute in another form. Some time afterwards, while these letters were in the press Mr. Travis sent to the *Gentleman's Magazine* for January 1790 such a defence of Stephens and Beze, as Martin himself would have blushed to father. He there repeated, almost word for word, what he had already said in his book, and I had confuted. He had not even knowlege enough to see, or candor enough to own, the most palpable errors of the press; but still assumed, without shame, a position in itself absurd, and shown by me to be totally groundless, the perpetual infallibility of Stephens's margin. I replied in the next month minutely to every article of the defence; and, as Mr. Travis, in his zeal for Stephens's character, had forgotten his own, I reminded him of a few offences that he had committed against his favorite virtue, Truth. But he declined my proposal of retracting or defending his assertions, by calling me *Thersites*, saying that he "despised my railings," and making a sort of promise, that when my volume came out, he would take it into consideration. We shall therefore soon see what efforts his ingenuous temper will make to acknowlege or excuse his errors.

I here perform my promise, which perhaps Mr. Travis and my readers would have forgiven me for breaking. Such as these letters are, I deliver them to the judgment of the public. I shall make no professions of diligence and fidelity, for two reasons; 1. Because I conceive, that such a profession is always implied in the very circumstance of becoming an author; and, 2. Because in the present case it would be dangerous as well as unnecessary. For all that are well acquainted with Mr. Travis's book would infallibly feel either their suspicions roused, or their laughter provoked, if I pretended, like him, that "Truth was the sole aim, object, and end," of the following letters. But before I take my leave, I would gladly prevent two or three objections, which I foresee;—That I have treated a grave subject with too much levity, and a dignity of the church with too much freedom; and, what is a much more grievous crime, that I may be thought to defend heresy, and to attack the Catholic faith.

To the first and second objections I answer, that I could not treat the subject in any other manner, if I treated it at all. To peruse such a mass of falsehood and sophistry; and to write remarks on it, without sometimes giving way to laughter, and sometimes to indignation, was, to me at least, impossible. For the first, let *Tertullian*<sup>1</sup> plead my excuse. "*Si et ridebitur alicubi, materiis ipsis satisfiet. Multa sunt sic digna rîvinci, ne gravitate adoren- tur. Vanitati proprie festivitas cedit. Congruit et veritati ridere,*

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<sup>1</sup> *Adversus Valentianianos*, § 6.

quia lætans; de æmulis suis ludere, quia secura est." For the second, I am persuaded that every attentive reader, who believes me right in the statement of my facts and the tenor of my argument, will allow, that even harsher expressions would in such a case be justified. Besides, I confess, I never much admired that mock politeness, which expresses a strong charge in a long-winded periphrasis of half a dozen lines, when the complete sense might be conveyed in as many words.

Je ne puis rien nommer, si ce n'est par son nom;

J'appelle un chat un chat \* \* \* \* \*

Mr. Gibbon, after answering an accusation brought against him by Mr. Davis, thus proceeds: "I disdain to add a single reflection; nor shall I qualify the conduct of my adversary with any of those epithets, which might seem to be the expressions of resentment, though I should be constrained to make use of them as the only terms in the English language which could accurately represent my cool and unprejudiced sentiments." I desire to know whether Mr. Davis was at all obliged to Mr. Gibbon for this exertion of his good-nature? Or who sees not that such moderation proceeds from malice, and is only affected in order to possess the reader with a more lively resentment against the offender?

As a river tastes of the soil through which it last flowed, our style generally takes a tincture from the last book we read. This must be my excuse, if I have too much disregarded the laws of civility, that by reading Mr. Travis, I have been insensibly infected with his spirit. But whatever apology I owe to others on this score, I owe none to him. He thinks himself authorised to treat the most eminent men for learning and virtue with the utmost contempt and insolence. He is the last man that should be permitted to be angry with others for railing. "Idne alteri crimini dabis, quod eodem tempore, in eadem provincia tu ipse fecisti? audebisne ita accusare alterum, ut quo minus tute condemnare, recusare non possis?"

The truth of the third objection I deny. I maintain that my book is virtually a defence of orthodoxy. He, I apprehend, does the best service to truth, who hinders it from being supported by falsehood. To use a weak argument in behalf of a good cause, can only tend to infuse a suspicion of the cause itself into the minds of all who see the weakness of the argument. Such a procedure is scarcely a remove short of pious fraud. "Pro pietate nostra tam multa sunt vera, ut falsa tanquam ignavi milites atque inutiles oneri sint magis quam auxilio." What good can we expect to work on heretics or infidels by producing the heavenly witnesses? Will they submit to dispute with us, if we revive such stale and exploded reasons? Will they not believe, or affect to believe, that this text is the only, at least the chief pillar, of our faith; and that, like Sir Martin Mar-all, we continue to fumble on the lute, long after the music is over?

What candor or fairness in dispute, exclaims a Papist, can be expected from the Protestant heretics; who still maintain the obsolete scandal of Pope Joan, which has been so frequently and fully confuted? What justice, might a Whig hometan exclaim, can we hope from the Christian dogs, who still propagate the ridiculous tale of the Prophet's pigeon?

If any expressions occur, where I seem to speak slightly of orthodoxy, let the reader consider, that in disputing against a passage generally supposed to favor the cause of orthodoxy, my subject sometimes compelled me to assume the person of a heretic. But when, for the sake of brevity, I use the word orthodoxy in a bad sense, I mean not that respectable orthodoxy which defends the doctrine of the Trinity with fair argument and genuine scripture, but that spurious orthodoxy which is the overflowing of zeal without knowledge which is not contented with our professing the common faith, but would force us to defend it by all and singular the arguments, whether weak or strong, and all the texts, whether spurious or genuine, that have ever been employed in its defence;—which, whenever a rotten and ruinous outwork of religion is demolished, utters as hideous a shriek, as if the very foundations of the building were shaken, and the church of Christ nodded to her fall.

Yet why defend Mr. Gibbon, an enemy? I do not defend Mr. Gibbon, except by accident. I defend Erasmus, Sir I. Newton, La Croze, Mr. Griesbach, and other Christians. But where would have been the harm, if I had avowed myself the defender of Mr. Gibbon? Because he is an enemy? For that very reason I would defend him. And I wish that every writer who attacks the infidels would weigh the accusations, and keep a strict watch over himself, lest his zeal should hurry him too far. \* For when an adversary can effectually overthrow one serious charge out of ten brought against him, the other nine, though they may be both true and important, will pass unheeded by the greater part of readers.

An impartial judge, I think, must allow, that Mr. Gibbon's History is one of the ablest performances of its kind that has ever appeared. His industry, is indefatigable; his accuracy scrupulous; his reading, which indeed is sometimes ostentatiously displayed, immense; his attention always awake; his memory retentive! his style emphatic and expressive; his periods harmonious. His reflections are often just and profound; he pleads eloquently for the rights of mankind, and the duty of toleration; nor does his humanity ever slumber, unless when women<sup>1</sup> are ravished, or the Christians<sup>2</sup> persecuted.

<sup>1</sup> Chapter lvii. note 54.

<sup>2</sup> See the whole sixteenth chapter.

Mr. Gibbon shows, it is true, so strong a dislike to Christianity, as visibly disqualifies him for that society, of which he has created Ammianus Marcellinus president. I confess that I see nothing wrong in Mr. Gibbon's attack on Christianity. It proceeded, I doubt not, from the purest and most virtuous motive. We can only blame him for carrying on the attack in an insidious manner, and with improper weapons. He often makes, when he cannot readily find, an occasion to insult our religion; which he hates so cordially, that he might seem to revenge some personal injury. Such is his eagerness in the cause, that he stoops to the most despicable pun, or to the most awkward perversion of language, for the pleasure of turning<sup>1</sup> the Scripture into ribaldry, or of calling Jesus<sup>2</sup> an impostor.

Though his style is in general correct and elegant, he sometimes "draws out the thread of his verbosity finer than the staple of his argument."<sup>3</sup> In endeavoring to avoid vulgar terms, he too frequently dignifies trifles, and clothes common thoughts in a splendid dress, that would be rich enough for the noblest ideas. In short, we are too often reminded of "that great man, Mr. Prig, the auctioneer,<sup>4</sup> whose manner was so imitatively fine, that he had as much to say on a ribbon as a Raphael."

Sometimes, in his anxiety to vary his phrase, he becomes obscure; and, instead of calling his personages by their names, defines them by their birth, alliance, office, or other circumstances of their history. Thus an honest gentleman is often described by a circumlocution, lest the same word should be twice repeated in the same page. Sometimes epithets are added, which the tenor of the sentence renders unnecessary. Sometimes in his attempts at elegance, he loses sight of English,<sup>5</sup> and sometimes of sense.

A less pardonable fault is that rage for indecency which pervades the whole work, but especially the last volumes. And, to the honor of his consistency, this is the same man who is so prudish that he dares not call Belisarius a cuckold, because it is too bad a word for a decent historian to use. If the history were anonymous, I should guess that these disgraceful obscenities were written by some debauchee, who having from age, or accident, or excess, survived the practice of lust, still indulged himself in the

<sup>1</sup> Chapter lx. note 32.

<sup>2</sup> Chapter xi. note 63.

<sup>3</sup> Love's Labor Lost.

<sup>4</sup> Foote's Minor.

<sup>5</sup> Chapter xlvii. near note 19 "Yet a latent and almost invisible spark still lurked among the embers of controversy." If it lurked, it was probably latent. Chapter l. near note 153. "The author of a mighty revolution appears to have been endowed with a pious and contemplative disposition." I might with equal want of precision say of Mr. Gibbon, "The author of a bulky history appears to be perfectly free from superstition."

luxury of speculation; "and exposed the impotent imbecility, after he had lost the vigor of the passions."<sup>1</sup>

But these few faults make no considerable abatement in my general esteem. Notwithstanding all particular defects, I greatly admire the whole; as I should admire a beautiful face in the author, though it were tarnished with a few freckles; or as I should admire an elegant person and address, though they were blenished with a little affectation.

Yet, to say the truth, I have one censure in reserve. A candid acknowledgement of error does not seem to be Mr. Gibbon's shining virtue. He promised<sup>2</sup> (if I understand him rightly) that in a future edition he would expunge the words "of Armenia," or make an equivalent alteration. A new edition has appeared; but I have looked in vain to find a correction of that passage. I am almost persuaded, that the misrepresentation of Gennadius was not wilful; but that Mr. Gibbon transcribing the Greek from the margin of Petavius, wrote by mistake *αἰδοῦμαι* for *αἰδοῦνται*. This error has now been so long published, that it is scarcely possible to suppose him ignorant of the charge. He has had an opportunity of confessing and correcting the mistake: yet still it keeps its place in the octavo edition.

For my own part, having professed in the following letters to retract any mistake on conviction, I here present the reader with a list of additions and corrections, which I have intermixed with the typographical faults.

[Here follows a list of Errata, which we have corrected.]

If I discover any fresh mistakes, I shall be happy to have an early opportunity of correcting them. I should be extremely obliged to the candor or curiosity of the public, if they would give me this opportunity by calling for a second edition. On that joyful occasion, I engage to amend all the errors detected in this book, either by myself or others. Nor will I blot out the traces of these errors, as if I was ashamed of the common lot of authorship, but let them remain, and subjoin to each a correcting note. This will, I think, be the surest pledge of the innocence of my intentions, if any of my mistakes should chance to wear a suspicious appearance. With respect to a public confession of error, I should think it a duty, and not a merit, if I did not see how reluctantly and ungracefully most men submit to it. My example therefore may perhaps conduce to the instruction of younger or more bashful authors, whom the dread of a recantation, natural in the outset of a literary career, might tempt to dangerous and dishonest concealments. I should rejoice to be able to add, that my example may conduce to the instruction of posterity, if I were not too well acquainted with the weakness both of my own and my adversaries'

<sup>1</sup> Junius.

<sup>2</sup> Vindication, p. 75. Chapter xv. near note 178.



abilities, to nourish so groundless a hope. Mr. Travis and I may address our letters to posterity; but "they will never be delivered according to the direction."

## LETTER I.

On Mr. Travis's candor in correcting his mistakes—Instances in what he says of Erasmus, of the Dublin Ms. and of Bede.

Sir,

I am of the same opinion with your friend 'Eblanensis' on the passage quoted from Gennadius by Mr. Gibbon (which Mr. Davis<sup>2</sup> mentioned before you), and I think that Mr. Gibbon is bound in honor to retract and amend that sentence of his history. I also think that Mr. Travis's book is a composition "scarcely to be paralleled in any age," but not for those qualities which Eblanensis supposes. For, in my judgment, the character which you give of Dr. Benson's dissertation (p. 98. 221.) will much better suit your own book; that "for intrepidity of assertion, disingenuousness of quotation, and defectiveness of conclusion, it has no equal, stands aloof beyond all parallel, as far as my reading extends, either in ancient or modern times!"

Since this question, after having been long decided, is now revived, I mean to trouble you with some animadversions on your management of the controversy. But first let me pay a just tribute of praise to your candid and ingenuous temper. You had got a conceit into your head, that Erasmus did not publish Valla's Commentary before 1526; and, in consequence of this blunder, went on to charge Erasmus with a wilful suppression of the truth. Can a man, who writes of others at this rate, expect any tenderness for his own errors? When you found out, what you ought to have known long before, that Erasmus did publish Valla in 1505, you omitted the passages in your book which contradicted that fact, but without making the slightest apology for this shameful treatment of Erasmus: on the contrary, you labor to bring fresh proof of that arch-heretic's roguery. For it is a maxim with you, Sir, that all Arians are wholly possessed by the devil, and that it is impossible for them "to quote fairly, to argue candidly, and to speak truly," (p. 127. 374.); while the orthodox may say what they please, and their bare word is taken without farther inquiry; nay, even Amelotte's testimony was urged as an argument in the first edition, but omitted in the second, at the desire perhaps of some cautious friend, who feared it would be too barefaced an insult on any tolerably well-informed reader. In the 17th page of your second edition you tell us, that you have omitted Amelotte's

<sup>1</sup> Gentleman's Magazine for August 1783, p. 701.

<sup>2</sup> Ibid. 1782, p. 181. 1784, p. 419.

testimony, but being loth to give him up intirely, you add, "the deductions from the whole of this accusation and defence seem to be greatly in favor of Amelotte." You, Sir, blame Erasmus, p. 147. for "giving up the contest in a most uncheerful and disingenuous manner." If Erasmus were now alive, he might retort the accusation with tenfold force against his accuser. But to return, in the fifth page of the Preface to your second edition, you confess your mistake about the time when Erasmus published Valla's collation; but, at the same time, you would fain make us believe that you knew of its being published in 1505, though not of its being published by Erasmus. You talk of "the only edition—in 1505, which is, perhaps, to be found in England (if not in Europe)." What do you mean by "the only edition in 1505?" There never was but one edition in 1505. But if you mean "copy," you might have spared your parenthesis, and corrected your mistakes by looking into Wetstein's *Prolegomena*, p. 55; who informs us, that he used a copy of that very edition. I intend, Sir, in due time, to produce other proofs that you have never read through Wetstein's *Prolegomena* (whether from idleness, or fear of being infected with the poison of Arianism, I leave to the consideration of others); at present I shall content myself with one instance, that will serve to show the extent and accuracy of your reading. Your predecessor Martin, in his defence of the spurious verse I John v. 7, had mistaken the date of Mark's Gospel for the date of the Ms. itself, thus turning years into centuries (*χρόνοι*), and St. Mark into the transcriber, as Wetstein expresses it, *Proleg.* p. 52. You copied this ridiculous blunder ("errorem valde ridiculum," Wetstein), which Sosipater exposed in his remarks.<sup>1</sup> Now let the reader see with what grace a candid man retracts his error. *Ed. 2.* p. 158. "The words respecting the date of this Ms., which were copied from it in the former edition of these letters, are here omitted; because they may<sup>2</sup> be applied to the time when St. Mark's Gospel itself was originally written." Diffident creature! you seem indeed still to retain your former opinion, but will not positively assert that the words admit no other construction. I sincerely congratulate you on this accession of knowledge, and consequently of modesty. I hope that in the next edition of your book you will be farther enlightened, so as to perceive that the words in question can possibly mean nothing but the time when the Gospel was first written by the Evangelist. I hope, too, that you will then have acquired a little more charity than you possess at present; and that, from the recollection of your own blunders, you will find some softer names for the trifling slips of

<sup>1</sup> Commentaries and Essays, vol. i. p. 525.

<sup>2</sup> "Ay, on proof positive, it must; but on proof presumptive, it only may; that's a logical distinction, Madam." Witwoud, in Congreve's *Way of the World*.

your adversaries, than "want of knowledge," or "want of integrity." (p. 39. 79.)

"But why," you will say, "attack with such violence errors which the author himself has corrected in a subsequent edition? Why reproach a man with his sins after he has repented of them?" Certainly, Sir, this would be unfair treatment, if you had really and sincerely repented of them. But repentance, I think, is never reckoned sufficient without reparation. And what reparation have you made? You publish letters to Mr. Gibbon, in which Erasmus, Dr. Benson, La Croze, Simon, Bowyer, and Mr. Gibbon himself, are frequently taxed, in the plainest terms, with ignorance or dishonesty. In a question that branches itself out into so many minute particulars, it is difficult for the most cautious or sagacious critic to steer clear of all mistakes. He might hope, however, in case of error, for a milder alternative (or, if you please, "two milder alternatives," pp. 9. 79. 80. 143. 325, 326.) than what you, Sir, have thought fit to grant those unhappy men. Did it never occur to you, while you were revising your own work, and correcting some of the most notorious errors, that it was possible for the offences, which you punish in others with such severity, to be the mere offspring of inadvertence and human infirmity? For haste you would hardly admit as a good excuse; at least you seem to have disclaimed this plea for yourself, p. 127. 375.,<sup>1</sup> though your friend Eblanensis is not ashamed to make this wretched apology for you. Would you be content to have these mistakes urged against you as arguments of your own "want of knowledge," or "want of integrity?" And why should you think less favorably of others, unless plain proof appears to the contrary? As to your correcting your errors on due notice and conviction, "I would applaud you to the very echo, that should applaud again," but not without insisting on two conditions: 1. That you should fairly, without shuffling or prevaricating, recant; 2. That you should, in errors of any moment, give a separate set of additions and corrections for the use of the purchasers of the former edition. For whoever reads the former without the latter, which is likely enough to happen, will be as liable to believe and spread its errors, as if the latter had never been published. Till these conditions are fulfilled, I shall look on myself as fully authorised to censure the faults of the first edition, whether they be corrected in the second or not. That one of these conditions has not been fulfilled, is plain to every body: that the other has not, I think will be plain, partly from what I have already said, and partly from what I am going to say.

<sup>1</sup> P. 127, 375. means the corresponding pages of the two editions; pp. 9, 79. mean pages of the second edition; and all single references mean the second edition, when notice is not given to the contrary.

You confidently affirm, in the preface to your second edition, that the "errors" there mentioned "do *not* at all affect the great question." The opposers of the doubtful text had concluded that Bede knew nothing of it, because in his commentary on the fifth chapter of the first Epistle of John, he is very diffuse on the sixth and eighth verses, but makes no mention of the seventh. "No!" exclaim you boldly without understanding a syllable of the matter, "they might as well argue, that Bede knew nothing of John viii. 53, 54. Acts ii. 12—22. Rom. i. 20—22. because he makes no mention of such passages in his Commentary." This remark and these citations are suppressed in the second edition: in the preface to which you say, if I take your meaning rightly, that this error arose from trusting implicitly to the information of others. Now I would fain know two things: 1. On whose information you made the assertion; 2. If you took it from Martin, as I suspect (*Diss. Part. 2. c. 5. p. 196.*) how it came to pass that you changed 1 Pet. to Rom. Martin quotes, for examples of Bede's omissions, 1 Pet. i. 20—22. John viii. 53, 54. Acts ii. verses 12 et les suivants jusqu'au 23. Supposing this remark to be true, it might, perhaps, seem plausible enough to say, that nothing could be presumed against any particular verse from Bede's silence, because he has omitted many other passages, which yet all critics believe to be genuine. But if the premises be withdrawn, what becomes of the conclusion? Did you mean to prove any thing when you made this observation? If you meant it for a proof, surely your main argument must be weakened in proportion to the weight that such a proof would have had, if the facts, on which it is grounded, were admitted. Still I agree, that the expulsion of these errors has not enfeebled or impaired your argument. And, while I am in the generous humor of making concessions, I will farther allow, that the cause which you have espoused would have been in full as good a situation, if you had never written in its defence! When first I read your preface, I thought that, not having Bede's Works in your possession, you had inquired of some person at Oxford (perhaps the same who gave you so exact an account of the 'only edition' of Valla), and that this person had led you into the mistake. But being now convinced that you took your citations from Martin, I would gladly learn why you expressed yourself in such vague terms as, "the other mistake arose in the same manner." Why did you not rather say, "the other mistake I copied from Martin." I think I can guess the reason of this management. Such a confession would have shown you to be a servile copier, a blind follower of the blind, and would have drawn on you the same censure that you have passed on Dr. Benson, p. 56. 119. If you demand, and certainly you have a right to demand, why I insinuate so injurious a suspicion, I shall at present refer you to pages 13 and 76 of your former

edition. (See hereafter, Letter V.) If you are not satisfied with this answer, I promise to give you some additional reasons for my opinion, before I end my remarks on you.

Another distinguishing quality of your extraordinary composition is what the base vulgar would call caunting. For instance: "Theodore Beza, whose erudition and piety<sup>1</sup> did honor to the age, &c." p. 6. "The celebrated Durandus," p. 20. "This celebrated commentator" (Walafrid Strabo), p. 23. "The good Eucherius---there was not a bishop more revered for learning and piety." "The pious Jerome," p. 32. "This holy martyr" (Cyprian), p. 37. "Jerome speaks in these glowing terms," (glowing indeed!) "Qui sic non credit, alienus a Christo est," p. 108. But enough of this drudgery. Neither shall I take any notice of your confused manner of stating the objections of the adversaries. One thing ought to be recorded to the honor of your diligence and learning, that at first you either knew not, or entirely neglected, Newton, De Missy, and Griesbach, and very rarely consulted Emlyn, Bengelius, and Wetstein. In your second edition, p. 17, you tell us, that you are indebted for the knowledge of De Missy to Maty's Review. I shall not expect the reader to believe, but on the testimony of his own eyes, that in Mr. Gibbon's note on the very passage of his history, which gave occasion to Mr. Travis to expose himself in print, there is an accurate reference to De Missy; nor shall I expect him to believe, but on the same testimony, that you, Sir, have favored us with that self-same note in p. 367. But you seem to have too high a spirit to receive instruction from an enemy. I shall leave you, for this time, with the following dilemma. If you have read through De Missy's Letters in the *Journal Britannique*, either your sense or your honesty is in imminent danger: your sense, that you have not seen cause to make more alterations in your book; your honesty, that having seen cause, you have suffered the obnoxious passages to remain unaltered. But if you have not yet read through De Missy's Letters, I call on you to justify your indolence to the public; an indolence, which in any writer, who aspires to the character of a

<sup>1</sup> His piety was so fervent, that an instance or two of it may not be amiss. He wrote a book to prove, that heretics may justly be punished with death. It is well known that Servetus was grievously afflicted with that pestilential disorder, heresy. Calvin prescribed roasting by a slow fire as an effectual cure, which was accordingly tried, but the patient unluckily happened to die in the operation. Beza, speaking of this accident, in a note on 2 Pet. 1. 4. facetiously adds, "And yet there are some who think the good man forsooth was very ill used." Emlyn indeed, vol. ii. p. 253, is pleased to complain of this as a cruel scoff, but he had no taste for railery. I must own, to the disgrace of piety and orthodoxy, that Beza omitted this sentence in his latter editions.

patient and impartial investigator (p. 375), amounts to a criminal inattention. "*Sed hæc fuerit nobis, tanquam levis armaturæ, prima orationis excursio; nunc comminus agamus, experiamurque, si possimus comua commovere disputationis tuæ.*"

## POSTSCRIPT.

*Εἴρηκα!* What I despaired of finding, chance at last threw in my way. Many sleepless nights did I pass in endeavoring to discover why Mr. Travis, in copying Martin, should change 1 Pet. into Rom. But looking into the English translation of Martin's book, I saw the reason of the mistake. The translator, p. 108, instead of saying "St. Peter's first Epistle," says, "St. Paul's first Epistle." Mr. Travis solidly reasoned, that St. Paul's first Epistle was in our Testaments the Epistle to the Romans; set it down without farther inquiry, and fulfilled the old adage by robbing Peter to give to Paul. Are Bede's Works so very scarce or expensive, that they were inaccessible to Mr. Travis? Had he no correspondent at Cambridge or Oxford to examine them for him? Or could not "the (where merit is pre-eminently conspicuous, epithets are needless) prelate, to whom Mr. Travis's work is humbly inscribed," p. 357, lend him a copy? Gentle reader, admire this patient and impartial investigator, who takes a quotation at second-hand, and that he may enjoy every possible opportunity of blundering, consults even the copy of a copy. Thus in his first edition, p. 76, he quotes ἀντελαβεν for ἀνέλαβεν, a mere typographical error in the English translation of Martin. To the same cause are owing the quotation and reference, both inaccurate, p. 71. 164.

N. B. See Vindeux's remark on the former part of this letter, in the Preface, or in the Gentleman's Magazine for January, 1789, p. 12.

## LETTER II.

OLValla's Greek Mss. supposed to contain the disputed verse,  
1 John v. 7.

Sir,

I hereby give notice, once for all, to you and my readers, that I pretend not to produce any new arguments on so beaten a topic as I have chosen. It will be enough for me, if I can collect what is scattered through many works; dispose in a better order, or set in a clearer light, what others have written; so that those who want leisure or courage to wade through the whole controversy may form some general notion of the dispute, without the labor of collecting and comparing a multitude of polemical authors, or the danger of being misled by the hardy assertions of a partial and sophistical declaimer. Perhaps, after this confession, I shall be

it ought to stand in need of some excuse. I shall therefore hold myself under the example of Mr. Travi, who has himself condescended to pick up the blunted weapons that poor Martin wielded without success, and to brandish them against the Philistines. As the orthodox are never weary of repeating the same baffled and exploded reasons, we heretics must never be weary of answering them. For silence, as I learn from you, Sir, p. 269 is <sup>2</sup> a proof of conscious impotence. I once thoug<sup>ht</sup> it might sometimes proceed from contempt. But lest you should be wise in your own conceit, you shall be advised. I call myself in heretic, because I knew that the disbelief of the authenticity of this text is the Shibboleth of the party, and that it would be equally absurd and fruitless, after the rash and unguarded opinion that I have advanced to make my protestations of innocence. "It were to be wished," says Martin, "that this strange opinion had never quitted the Annus et societas, but we have the grief to see it pass from them to some Christian, who, though content to retain the doctrine of the Trinity, abandon this fine passage, where that holy doctrine is so clearly taught. They have, however, the misfortune to find themselves entangled with the correct sense of the doctrine." It was my intention, Croz, Achards and Griesbach, declare their belief or disbelief, they must defend it in the catholic manner, and with the catholic texts, not so ill this enough, but in defending the genuineness of a particular text they neglect to cry out of the same arguments that have already been used, without rejecting any on the idle pretence that they are false or trifling. I pity Bengel's little bird, the weakness (which fool call candour) to reject some of the arguments that had been employed in defence of this celebrated verse, and brought on himself a severe but just rebuke from an opposer of De Missy's (L'Année Brit. v. p. 135), where he remarked of those "who, under pretext of defending the three heavenly witnesses with moderation, detest them so gently, that a suspicious reader

Vindex too, with whom I have not the pleasure of being acquainted, in the *Cent. Mag.* 1753, p. 1, attributes Mr. Calbani's intention, with respect to me, in my opinion, to contempt. In answer to Vindex's note, I will advise him in a whisper to temper his zeal with a little knowledge and discretion. I must tell him at the same time, that the strictures which he obligingly calls 'feeble,' did not profess to enter into the merits of the cause, but only to convict Mr. Travi of ignorance and prevarication, in which, if I am not misinformed, they have had some success.

<sup>2</sup> De Missy's fate too has been somewhat hard. He was bold enough to attack Amelotte's veracity and Martin's understanding. This provoked a sort of hornet. Four anonymous writers tell on him three times and abuse, the fifth who is here quoted with malignity under the mask of moderation.

might doubt whether they defended them in earnest; though God forbid that we should wish to insinuate any suspicion of Mr. Bengel's orthodoxy." You see, Sir, what a mistake I have made in taking my side of the question. But there is no help; it is too late to recant. "*Fortem hoc animum tolerare jubebo, et quondam majora tuli.*" I wish your friend Eblanensis had favored us with the names of those eminent men who are convinced by the extensive learning and close reasoning for which your work is so remarkable. They must have been candid persons, and extremely open to conviction.<sup>1</sup> I will mention as many as I can recollect at present, who have publicly declared themselves on your side: Bishops Horsley and Seabury, Bamptonian lecturers, Dr. Croft, and Mr. Hawkins;<sup>2</sup> and lastly, Sir, our good mother pays a due respect to the merit of her son. For I am credibly informed, that on the 30th of November 1788, at Great St. Mary's Church, Cambridge, the Rev. Mr. Coulthurst told a brilliant and crowded, as well as a learned audience, that "the authenticity of 1 John v. 7, has been clearly and substantially established." When Eblanensis shall be pleased to increase this list with the names of his converts of the first eminence, they will all together compose a very amiable set, and entirely free from bigotry. And now, Sir, compliments being passed, I shall begin on business.

Mr. Gibbon affirmed in that sentence, on which Mr. Travis has written a long commentary, that the memorable text of the three heavenly witnesses is condemned by the silence of Greek Mss., of versions, and of fathers. In a note, he explains his sentiments more openly with respect to the Greek Mss., and the origin of the verse in our present editions. A writer in the Gentleman's Magazine (Nov. 1782, p. 521.) to whom you yourself referred in your first edition, p. 50, sufficiently justified Mr. Gibbon on the subject of the offensive note. Since the external authority of any text in Scripture is founded on the concurrence of ancient Mss., of ancient versions, and citations of ancient writers, it will readily be granted, that wherever any of these three pillars of evi-

<sup>1</sup> The excellent Dr. Waterland being complimented by Whiston and Emlyn, (see Emlyn, vol. ii. p. 236.) for his impartiality in not insisting on this text, thought proper, in his "Importance of the Doctrine of the Trinity," p. 271, to be convinced by Twells that it was genuine. [As I mean to acknowledge a mistake or to supply a defect, whenever I perceive it, I think it necessary to observe, that the foregoing note contains the truth indeed, but not the whole truth. For I have since learned that Dr. Waterland had declared himself in favor of the spurious verse in the year 1723, but in a more guarded and doubtful manner.]

<sup>2</sup> To these I ought perhaps to add the anonymous author of "A Summary of the most interesting Evidence on a most important Trial," who calls Mr. Travis's book, p. 9, a masterpiece of reason and composition. But whether he be in jest or earnest, depends on a previous question.



dence be withdrawn or weakened, the superstructure which they were intended to support must totter of course; and that if all three be unsound, it must be in great danger of falling.

Let us then inquire into the Greek Mss. supposed to contain the disputed verse. You, Sir, reckon up seven belonging to Valla, one to Erasmus, some (you are so modest, you will not say, p. 280, how many,) to the Complutensian editors, sixteen to Robert Stephens, and some that the Louvain divines had seen. You afterwards make, p. 282-5, a very pretty calculation (for you are an excellent arithmetician), and find that "thirty-one [Mss.] out of eighty-one, or (more than) three out of eight, or (nearly) one-half of that whole number,—actually did exhibit, or do exhibit, the verse 1 John v. 7!" Inquisitive people will say, how happens it that none of these Mss. now remain, except the Dublin copy, which Wetstein is so cruel as to attribute to the sixteenth century: for concerning the Berlin Ms. they will, I fear, rather choose to believe La Croze and Griesbach, than Martin and Mr. Travis. But the answer is easy. They are lost. Either they have been burned, or have been eaten by the worms, or been gnawed in pieces by the rats, or been rotted with the damps, or been destroyed by those pestilent fellows the Arians; which was very feasible; for they had only to get into their power all the Mss. of the New Testament in the world, and to mutilate or destroy those which contained *un des plus beaux passages dans l'Ecriture Sainte*.<sup>1</sup> Or, if all these possibilities should fail, the devil may play his part in the drama to great advantage. For it is a fact of which Beza positively assures us, that the devil has been tampering with the text, 1 Tim. iii. 16; and that Erasmus lent him a helping hand. \* Beza indeed, being a man brimful of candor, subjoins, that he believes Erasmus assisted Satan unwittingly.<sup>2</sup> This perhaps may be some excuse for Erasmus. But what hopes of salvation are left for your Wetsteins, your Griesbachs, your Sospiters, who have the front to persist in their damnable errors; the two first in spite of 350 pages of Berriman, the other in spite of 400 of Mr. Travis? After all, I rather prefer the supposition that the Arians destroyed the said Mss. because it shows the orthodox in so superior a light; who have not, to my knowledge at least, destroyed a single Ms. that omitted their darling text, while the Arians, in less than a century and half, suppressed thirty that contained it. Yet let us hear what may be said in their favor;

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<sup>1</sup> Martin.

<sup>2</sup> A diabolo depravatum: cui sane hac in parte (dicam enim libere quod res est) suam operam imprudens quidem (sic enim arbitror) sed suam operam tamen Erasmus commodavit. In Beza's first edition it is, "sic enim malo arbitrari. Lenior et melior fis accedente senectâ!" See above, Letter I. p. 210, note.

not out of tenderness to them (they deserve no mercy), but merely for our own justification.

The earliest collator of Greek Mss. of the New Testament was Laurentius Valla, who had seven, according to you, Sir, p. 18.\* For this, p. 144, you quote his note on John vii. 29, where it seems, Valla "positively affirms" it. I can see no positiveness in Valla's expression; however, it is a word of exceeding good command, and is of great use elsewhere, as in pp. 178. 247. 280. 296. But I see a great deal of positiveness in the assertion, that "this passage was found in all Valla's Mss. and is commented on by him," p. 19. Valla's words are, "*Et hi tres unum sunt | Græce est, et hi tres in unum sunt, eis τὸ ἐν εἶσι.*" Now, Sir, point out, if you can, a single Ms. in which the seventh verse is thus read. (I except the Complutensian invisibles.) Explain why R. Stephens's sixteen Mss. should, according to your own hypothesis, all agree in the other reading, which is now adopted for text by common consent. One very notable circumstance in the copies is, that they are such gregarious animals. All Valla's Mss. agree in having *in unum, eis τὸ ἐν εἶσι*, in the seventh verse; and all the Complutensian agree with them in this variation, and with one another, as well as with the Dublin copy, in omitting the final clause of the eighth verse. Seven of R. Stephens's Mss. omit the words *ἐν τῇ οὐρανῷ*, and the other nine, if we may believe Mr. Travis, for Martin is not quite so sanguine, correspond with the received reading. All the rest of the Greek Mss. which, if I have counted right, amount to ninety-seven,<sup>1</sup> ancient and modern, oriental and occidental, good, bad, and indifferent, do with one consent wholly omit the seventh verse, and the words *ἐν τῇ γῇ* of the eighth. You have said I know, p. 339, that the words *ἐν τῇ γῇ* seem to have been omitted in a few copies only. But this is a little pious fraud, which is very excusable, when it tends to promote the cause of truth and the glory of God. If you think this charge of fraud too severe, I shall be very happy to seize the slightest probabilities that may acquit you of so odious an imputation, and shall acquiesce in the milder accusation of shameful and enormous ignorance. But be this assertion of yours owing to fraud or to ignorance, I defy you to specify a single Greek Ms. that omits the seventh verse, and retains these words. Simon indeed mentions No. 2247, as having the words, *ἐν τῇ γῇ*; but it seems to be a mistake committed in the hurry of copying, and to have proceeded from the idea of the vulgar reading, which was then present to his mind: 1. Because F. Le Long (Emlyn, vol. ii. p. 277.) testifies, that having looked over all the Mss. quoted by Simon, he could find *ἐν τῇ γῇ* in none of them: 2. Because Mr.

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<sup>1</sup> This must be understood only of Mr. Griesbach's list. See a more exact computation at the end of Letter V.

Griesbach, who has re-examined the same Mss. with a particular view to this passage, sets down No. 2247 as in perfect harmony with the rest, without taking notice of any variation. It is now high time to awake you, Sir, from your nap, and to inform you, that Valla's note is written on the eighth, and not the seventh verse. This is acknowledged by Martin, who, though a simple man, and totally destitute of taste and criticism, had yet more learning and honesty than his humble imitator. Martin only argues that Valla had the seventh verse in his Greek copies, because Valla is quite silent. This argument, as every body knows, that knows any thing of collations, is very deceitful; for in half the collations that ever were made, and more especially the nearer we mount to the revival of letters, the editors and critics consulted their Mss. only on difficult places, or where they themselves felt any curiosity. And to conclude that Valla, or any critic of that age, had any particular text in his Mss., because he does not expressly say that they omitted it, is to push a negative argument much farther than it will go by its own strength. But I shall speak more fully on this head, when I come to treat of R. Stephens's edition. Messrs. Martin and Co. seem at other times to decry all negative arguments; but that is only when the inference bears hard on their favorite; when the admission of such an argument suits their purpose, they are as vigilant in seizing it, and as adroit in managing it, as heart could wish. You will say, pp. 288. 313. (for you have a fine bold way of talking) "that the invariable tenor<sup>1</sup> of the eighth verse in the Latin Vulgate is, with so few exceptions as not to merit notice, *in unum sunt*;" and consequently that Valla, who quotes simply *unum sunt*, without the preposition, from the Latin, must mean the seventh, and not the eighth verse. I must desire you to produce a competent number of authorities for this invariable tenor. I have seen, I believe, as many Mss. of the Latin Vulgate as you. I have compared most of the editions printed in the fifteenth century, and many subsequent to that era, particularly such as have various readings; I have examined the early French, Italian, and English versions (which were all made from copies of the Vulgate), and I solemnly declare, that I have not been able to find, even in a single copy, even as a variation, that reading which Mr. Travis affirms to be the invariable tenor of the eighth verse. Will he prove it to us? He does not attempt it. He trusts to find readers as full of zeal as himself; and then—no proof will be required.<sup>2</sup>

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<sup>1</sup> Mr. Travis had the assurance to assert this without any limitation, Ed. i. p. 100.

<sup>2</sup> This decent language is applied to Dr. Benson, p. 83. 182. I shall here propose a conjecture, how Mr. Travis fell into this strange mistake. He knew nothing of the Latin copies: he scorned to soil his

The whole question is reduced to one point. Valla says nothing of this verse in his collation. Is his silence a good proof that the verse was in his Greek copies? By no means. That exactness of collation which is now justly thought necessary, was, unhappily, never attempted by the critics of the fifteenth and sixteenth centuries. The method in which Valla performed his task was, probably, to choose the Ms. that he judged to be the best, to read it diligently, and wherever he was stopped by a difficulty, or was desirous to know how the same passage was read in other Latin or in the Greek Mss., to have recourse to them. So Erasmus, when he published his New Testament, gave the printer a Ms. corrected in the margin from other copies; and this is the way in which first editions are printed, whose text is settled from different Mss. The editors select one, which they intend generally to follow, and sometimes correct it by the aid of the others. But as the faithful discharge of this office depends on the skill and industry of the corrector, no wonder that the good readings pass often unobserved or neglected, and that the bad are preserved or preferred. If, therefore, L. Valla found the seventh verse in the Latin copy or copies then before him, he might be so well satisfied of its authenticity, as not to think of consulting his Grecian oracles. If on coming to the eighth verse, he found the Latin Mss. vary, some omitting *hi*, others the whole final clause, he might just cast his eye on the Greek Mss., and having caught the words that he wanted, set them down for future use, without returning to the former verse, which he had already dismissed from his mind, and concerning which he had no scruples. Again: supposing that Valla perceived this omission of the seventh verse in his Greek Mss., is it certain that he would have mentioned it? He might know that the verse had been frequently quoted by the Latin writers of the later ages, as a strong proof of the Trinity. Might he not therefore be apprehensive of the clamours of the orthodox, if he should disclose so unwelcome a truth, as the absence of this text from the originals? I dare not make the defence for Valla that Lee makes, who says that Valla did right, if the text were not in his Mss., to be silent,

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hands with musty Mss. and editions; but Mr. Bowyer had said (falsely indeed) that Cyprian has quoted *tres in unum sunt*; and afterwards had supposed that Cyprian referred to the eighth verse. Mr. Travis seems to have joined these propositions together, and thence to have concluded that the reading of the Vulgate was *in unum sunt*; in which opinion he might perhaps be confirmed by finding it thus quoted in the treatise *De Baptismo*, annexed to Cyprian's works. Part of this treatise Mr. Travis has printed in his appendix, which part contains the only Latin authority that I know for the proposition. Mr. Bowyer has led Mr. Travis into another mistake, and persuaded him, pp. 91. [310.] 311., to give Bishop Pearson the notes on Cyprian, which are the property of Bishop Fell. "I do not love thee, Doctor Fell!"

because to act otherwise would be to furnish the heretics with horns to butt against the faith. I can however easily imagine that in such a case Valla might have a prudent regard to consequences, and preserve himself by a discreet silence from the attacks, which an honest avowal of the fact would infallibly have provoked. Nor is this barely a surmise, but founded on reason and analogy. In the year 1698, Zacagni, an Italian, published among other things a collation of a Greek Ms. containing the Catholic Epistles. This Ms. agrees with all the others in omitting that much injured text of the three heavenly witnesses. Zacagni mentions this circumstance; and at the same time being sensible that it was necessary to seem to produce some authority in behalf of the common interpolation, he boldly says, that the seventh verse is extant in our Alexandrian. Who sees not that this assertion of a palpable falsehood was made only to stop the mouths of the bigots, and not meant to impose but on voluntary dupes?<sup>1</sup>

But what if Valla's Latin Mss. omitted this verse? Certainly it is much more likely to suppose Latin Mss. that want the verse than Greek that have it. For the former, almost thirty in number, are real, visible, tangible, legible manuscripts, and not like those coy, bashful Grecian beauties, that withdraw themselves not only from the touch but from the sight,

Quæ nec mortales dignantur visere cœtus,  
Nec se contingi patiuntur lumine claro.

I argue therefore that this text might be absent both from Valla's Greek and Latin Mss. (which seems to be Mr. Griesbach's opinion), and that his saying nothing about it does not prove that he read it. But that his Greek Mss. wanted it, is clear and certain, and fairly admitted by Bengelins. Here follows a list of propositions which you must demonstrate (at least the greater part), before Valla's collations will stand you in any stead.

1. That Valla intended to give a perfect and exact collation of all his Mss.

2. That he never mistook, or omitted any thing through haste, inattention, &c. but collated them all and singular with the utmost accuracy.

3. That from his mentioning seven Greek Mss. on John's Gospel, it follows that he had the same number throughout the whole New Testament; though in another place he speaks only of seven Latin copies; in a third says, "*Tres codices Latinos habeo et totidem Græcos, cum hæc compono, et subinde alios consulo.*" Besides, it is well known that Greek Mss. of the Epistles, and especially of the Catholic Epistles, are much scarcer than of the Gospels.

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<sup>1</sup> See a full and entertaining account of this whole farce, in De Missy's fourth letter, *Journ. Brit.* ix. p. 295—310.

4. That he had the perpetual use of these Mss., and did not only consult them on occasion, as the last quoted words seem to hint.

5. That Valla's Latin Mss. all agreed in retaining the seventh verse, together with the words *in terra*, and the final clause of the eighth.

6. That if he had perceived the want of the seventh verse in his Greek Mss. he would have had courage enough to declare it.

After a blundering note, p. 143, which would lead us to think that Erasmus knew of Cassiodorus's testimony in favor of the verse two hundred years before it was published, you proceed, Sir, in the 'excess of Christian benevolence, p. 147, to inform us, that Erasmus at last gave up the contest, being fearful of the argument deducible from Valla's Mss. You qualify indeed your accusation with an *as it seems*. But you play that trick too often. I find you generally most peremptory when you assume this air of moderation.<sup>1</sup> I shall therefore in future omit such expletives, and by contracting the sentence restore it to its genuine meaning. Concerning this liberal insinuation, be it noted, that Erasmus, in his fourth and fifth editions, says (what he had long before hinted in his answer to Lee), "*Quid Laurentius legerit, non satis liquet*;" plainly meaning that it was not clear whether Valla had this text in his Mss. or not. Martin affirms that this is not the true sense of the words; that Erasmus allows the verse to have stood in Valla's Mss., but that he was in doubt whether they had any slighter variations; (such for instance, as the omission of the words *ἐν τῇ οὐρανῷ*, &c.) The reader will hardly expect me to answer such absurdity. I give it merely for a scantling of that good man's reasoning, who, as De Missy says of him, *étoit fait pour déraisonner avec toute la confiance d'un vieillard à qui ses cheveux blancs, une réputation populaire et des complimens déplacés avoient faire accroire qu'il étoit fort capable*. I shall leave the subject of the Codex Britannicus (which is the same with the Dublin Ms. whatever Mr. Travis may say) to another letter; at present it remains to vindicate Erasmus from another charitable innuendo. You affect to doubt, p. 8, 9. and p. 66. 142. whether Erasmus could produce the five Mss. "in which he alleged the verse to be omitted." I wish you, Sir, could defend all your allegations as well as I can this of Erasmus; for of the five Greek Mss. that Erasmus saw, (if Erasmus affirms that he himself saw five, which I forget at present, not having the book at hand,) four are still actually extant; the Vati-

<sup>1</sup> Not to tire the reader's patience, I shall trouble him only with a single instance, p. 8. "It seems impossible to account for the behaviour of Erasmus—but on one of these suppositions," &c. p. 9. "A proceeding which must fall under one of these inevitable alternatives," &c. Compare ed. i. p. 10. l. 21. ed. 2. p. 13. l. 17.

can is extant, to which Erasmus appeals on the credit of an extract made by his friend Bombasius; a Latin copy, which Erasmus quotes as omitting this verse in the text, is now in the Berlin Library. "Beware, Sir, of measuring the integrity of other men by your own narrow conceptions. I have dwelt the longer on this article, because I have sometimes regretted that the opposers of the verse in question seldom explain their own arguments so copiously as might be expected, but study brevity too much, and do not sufficiently consult the apprehension of common readers. Thus sense is in danger of being overpowered by words, and reasoning by declamation. Besides, I should be happy to imprint some few elementary ideas of criticism on the 'rasa tabula' of Mr. Travis's mind. For I can assure him that at present he possesses not even the rudiments of that useful science.

N.B. See Vindex's answer in the Preface, or in the Gentleman's Magazine for March, 1789, p. 225. The passages which Vindex amused himself with quoting, are marked with corresponding numbers in his answer, and in the foregoing letter.

#### POSTSCRIPT.

If I were writing for the learned, the inquisitive, or the impartial, I should think that I had already trespassed too much on their patience. But that the unlearned and less-attentive reader may be enabled, and the partial compelled to see how much credit is due to Valla's silence; I shall add a short observation or two to prove what I have asserted concerning the defects of his collation. 1. In 1 John v. 9. the Vulgate reads, "Quoniam hoc testimonium Dei, quod majus est." The clause "quod majus est," is peculiar to the Latin translation: But Valla, who just now was so minute as to inform us that the Greek added two small words (*τις το*), here says nothing of three (*η μεζων εστι*), apparently more important. 2. Though the first Epistle of Peter is not quite so long as the first of John, Valla has bestowed on it almost twice as many annotations. If therefore it were probable that no various readings of consequence escaped him in the latter, much greater would be the chance that none escaped him in the former. At the end of the third chapter after 'Dei' in the Latin copies we read "deglutiens mortem, ut vitæ æternæ heredes efficeremur." No Greek Ms. has the slightest traces of this impertinent addition. But Valla, in spite of his dislike to the Vulgate, in spite of his readiness at once to display his own acuteness and to gratify his resentment, by confronting the version with the original, was either too negligent to detect this blemish, or too merciful to expose it.

I am aware of an alternative that may be urged against this argument, which alternative I shall fairly state, and let it produce its utmost effect on the mind of the reader. Either Valla's Greek

MSs. might be more bountiful than others, and contain this sentence (καταπίων τὸν θάνατον, ἵνα τῆς ζωῆς τῆς αἰωνίου κληρονομία γενοίμεθα); or his Latin Mss. might be more purring than others, and preserve the genuine ore, undebased by impure alloy. Which of the two suppositions be farther distant from the boundaries of reason, must be left a question, till a certain critic shall have made his option in favor of one or the other.

[To be continued.]

COLLATIO CODICIS MANUSCRIPTI HOMERII ODYSSEÆ, in bibliotheca Dom. Thom. Phyllipps, Bar<sup>ni</sup>. adservati, cum Editione Clarkiana, 2 vol. 8vo. Lond. 1758.

‘307. Homeri Odyssea. In membr. sæc xvi. fol. 201. eleganter descriptus est hic codex, et priorem paginam valde detritam si excipis, optimæ conditionis, cor. russ.’—Biblioth. Meermani. tom. iv.

No. II.—[Concluded from No. LXIII.]

Γ. 3. καθίζαιον: κάθιζον—39. οὐδέποτε Τρώϊς, vid. not.—60. ὁδῶδε: ἰράρει—97. ἐγὼ τοι: ἔγωγε—108. Οἴκαδ’ ἀτὰρ ἐν νόστῳ: οἴκαδε αὐτὰρ νοστώ—121. ὠρίων’ ἔλετο: ὠρίων’ ἔλε—123. “Ἔως: ὦς—130. ἐγὼν ἐσάωσαι: ἔγωγ’—130. τρώπιος: περιτρόπιον—138. παρ- ἐξ ἱλθεῖν: παρ’ ἐκλθεῖν—140. πέμπω: πέμπω—150. “Ἦν: ἦν—163. πῆλαι: πῆλιν—174. Σχεδίη: σχεδίως—188. ἄσ’ ἄν: ὅσ’ ἐν—195. αἰεστη: καθῆστο—197. οἶα βροτοὶ: οἱ ἄμβροτοι—208. κ’ αὐθι, vid. not.—225. ἐν αὐτῷ: ἐπ’ αὐτῷ—248. ἄρπεν: ἄρασεν—260. ἐν αὐτῇ: ἐπ’ αὐτῇ—278-9. Ἑπταδεκαίδεκα: Ὀκτώ και δεκάτη, in Ms. οκτ. ἐπτ’—285. δέξ’ ῥά—293. σὺν δέ: σὺν δ’ ἐν—308. “Ὡς δὴ ἐγωγ’: καὶ δὴ ἐγὼγ’—312. με: μοι—339. τοι: σοι—347. οὐδέν τοι: οὐδέτι τοι—349. ἀποδυσάμενος: ἀπολυσάμενος—352. ἰδύσατο: ἐβή- σατο—353. κῦμα κάλυψεν: κῦμ’ ἐκάλυψε, et infra v. 435—360. ἄλλα μάλ’ ὅδ’ ἔρξω: ἄλλ’ ὅδε ῥέξω—361. ὄφρ’ ἂν μέν κεν: ὄφρα μέν κεν—379. κακότητος: —τα—382. νούρη: θυγάτηρ—409. ἐπέρησα: ἐτέ- λεσσα—426. εἰθυκ’ ἀπό ρινοῦς, vid. not.—457. “Ἰκανεν: ἰκάνει—477. πεφυῶτας: —τες—479. οὐδέπορ’: οὐτέ μιν.

Ζ. 8. ἀνδρῶν: ἄλλων αλφ. ἀνδρῶν—44. οὔτε: οὐδὲ—61. ἔχοντα: ἔχοντι—79. χρυσαῖη (sic) vid. not.—78. ἐπεβήτηρ’: —σαρ’—87. ῥν- πῶντα: ῥνπύετα—127. θάμνων: θάμνοι—136. μίξεσθαι: μίξασ- θαι—147. χολῶσαιτο: χολῶσαιτο—153. τοῖ: οἱ—160. ἴδον βροτόν: ἐγὼν ἴδον ὄφθ—172. κάββαλε: κάμββαλε—242. δούαρ’: δέαρ’, vid. not.—247. ἡδέ πίθοντο: ἡδ’ ἐπίθοντο—255. δὴ νῦν: νῦν δὴ—273. ἄλεείνω φῆμιν: ἄλεείων φῆμην—277. οὐ τοι: νύ οἱ—289. ξυνίει



## 252 Collatio Cod. Ms. Homeri Odysseæ.

ἔπος: ξύν' ἔπος—301. τι: τις—303. ἤρως—304. μάλ' ἐκ: μάλα μι-  
γύριοι.

Η. 6. τε ἔσφερων: δ' ἔσφερων—8. Γρήυς Ἀπειραλὴ: Γρηὺς ἡ ἀπ—  
14. ἀμφὶ δ': αὐτὰρ, vid. not.—17. ἐξερέοιθ': ἐξερέοι—18. δύσεσθαι:  
δύσασθαι—32. οἶδε: οἶγε—33. ἔλθοι: ἔλθῃ—35. μεγ' ἐκπερώσιν:  
διερεκπερ.—71. θεὸν: θεῶν—79. ἐπ': ἐς—86. ἐληλάδατ': ἐληλίδουτ'  
—109. ἐνὶ πόσι: ἐλλησπόντῳ—114. μακρὰ: καλὰ, vid. not.—117.

ἀπολείπει, vid. not.—138. κοίτου: κοίτης (sic)—146. θυγάτηρ: θι-  
γάτερ—161. οἶγε δέ: οἶδε δέ—163. ἀναστήσαι: ἀνστήσας—197.  
ἦσσα: ὅσα—224. με: τε—250. ἰλάσας, vid. not.—258. οὐποιοι:  
οὐπω τι—292. τὴν: τὴν δ'—322. τὴν γὰρ: τὴν περ.

Θ. 8. κήρυκι: κούρη—17. γὰρ: δ' ἄρα, vid. not.—20. μακρότεροι:  
—τατον—35. κούρω: κούροι, et v. 48.—45. ὕπη: ὅπη—52. τ' ἐτι  
θεντο: δε τίθεντο—197. τυνδε γ' ἀεθλον: τῶν δέ τ' ἀεθλων—218.  
τοξάζοιτο: τοξάζοιαν—240. ἐπίσταιτο: ἐπίσταται—249. εἴματά τ':  
εἴματα δ'—257. λιγυρὴν: γλαφυρὴν, vid. not.—259. ἀγῶνας: ἀγῶνι  
—262. κί' ἐς: κίε—286. ὥς ἶδεν: ὥς δ' ἶδεν—286. νόσφι κίετα.  
νόσφιν ἔοντα—292. εὐνηθέντε: —τες, vid. not.—312. γείνασθαι:  
γίνεσθαι—315. κείμεν: κεισέμεν—353. χρέος: χρέως, vid. not. et v.  
355.—359. δεσμὸν: δεσμῶν, vid. not.—434-5. in unum contracta  
sic leg. Ἀμφὶ πῦρ στήσαι τρίποδ' ἴσασαν ἐν πυρὶ κηλῶ—468. ἐβίω-  
σαι: ἐβιώσας—481. φύλον ἀοιδῶν: φύλ' ἀοιδῶν—491. παρειν: περ  
ἔων—495. οἶ' Ἴλιον: οἶ ρ'—501. post h. v. sequitur ἡ κατὰ κ. τ. λ.  
513. Ἀργείων: ἀργεῖοι, vid. not.—524. προπάροιθεν, vid. not.—546.  
ξείνος: φιλος—547. ἐπιψάνει: —η—563. οὐδ': οὐτ'—564. τὰδ':  
τόγ'—574. αὐτοὺς τε πόλεις τε: αὐτὰς τε πόλεις—583. αἶμά τε: αἶ-  
ματα.

Ι. 8. πλὴθωσι: πλιθονσι—13. στεναχίζω, vid. not.—35-6. de-  
sunt hi versus—95. νηυσὶ δ' ἐνὶ: νηυσὶν ὑπὸ—102. πῶτις: πωστις  
106. δεest δ'—138. ταυτέων: αὐτῶν—139. ἐποτρύνῃ καὶ ἐπιπινύ-  
σῳσιν ἐποτρύνει: —σουσιν—145. γὰρ: δέ, vid. not.—150. θεὸς: ὁ  
θεός—164. ἔλαστοι: ἔκαστος—167. αὐτῶν: αὐτόν—184. Μηλ':  
βῆλ'—195. ἐγὼ: ἐγῶν—206. Ἥειδαι: πίνει—214. ἐπελεύσεσθαι:  
ἐπελεύσασθαι—222. ναῦν: ναῖον—v. 226. deest—233. ἰτμων: ἐπ'  
ῶμων—247. ἀμυσάμενος: πονησάμενος—256. ἡμῖν: ἡμῶν—262.

μητίσασθαι, vid. not.—291. διαμελίσσι: <sup>μ</sup>διαμελίσσι (sic)—317.  
δοίη, vid. not.—320. ἐλαίειον: ἐλατίναιον—332. σὺν μοχλὸν: συμ-  
μοχλὸν—344. δόρπον: δεῖπνον—348. νῆυς: ναῦς—360. ἔφωθ':  
ἔφατ'—417. εἰνὶ: εἰν—437. omitt. h. v.—448. οἴων: ἀρνῶν—496.  
ἐς: ἐπ'—520. ἐθέλῃσιν: αἶκε θέλῃς, vid. not.—531. deest h. v. et  
547—558. ῥέξας: ἔρξας—561. ἐποτρύνων: <sup>ε</sup>vas.

Κ. 10. περὶ στεναχίζεσθαι: —το—19. δειρας: ἐκδειρας, vid. not.—  
20. κέλευθα: —θον—65. ὄφρ' ἀφίκου: ὄφρ' ἀνέλκου—67. φάσαν: ἔφαν  
—104. ἀφ': ἐφ'—115. ἐμήσατο: ἐμήδετο—129. deest ἐκ—201-2.  
desunt hi vv.—216. ἰόντα: ὠόντες—217. θυμοῦ: θυμῷ—239. δέμας

τε: τρίχας τε—240. τρίχας: δέμας—251. "Ιιομεν: ἰόμεν, vid. not.—253. deest h. v., et 265. ubi vid. not.—26" οὔτε: οὐδέ—281. πῇ δ' αὐτ' ὧ δούτηνε, vid. not.—287. ἐς δώματα: ἐν δώμασι—290. ἐρι: ἐν—post v. 315. inseruntur hi seq.

Χερνίβα δ' ἀμφίπολος προχίρ' ἐπέχευε φέρουσα.

Καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέοιο λέβητος—

et post v. 319.

Σίτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα

Εἶδατα πόλλ' ἐπιβεῖσα χαριζόμεναι παρεόντων.

320. λέξο: λέξαι, vid. not.—324. ὀλοφυρομένη: λισσομένη—337. πῶς γάρ: πῶς τ' ἄρ—348. τέως μὲν, vid. not.—370. deest hic v. vid. not.—389. ἀνέωγε: ἀνέωξε—411. κορέσονται: —σονται—424. κτήματά τ': κτήματα δ'—454. στεναχίζετο, vid. not.—455. deest h. v.—459. post h. v. sequitur βοῦς περιτεμνομένους ἡδ' οἰῶν πῶσα καλά—471. μ' ἐκκαλέσαντες: με καλέσαντες—497. οὐδέ τι θυμὸς: οὐδέ νυ μοι κῆρ—504. deest h. v.—505. μελέσθω: γενέσθω—516. χριμφθεῖς πέλας: χριμφθεῖς τέλες—516. κελεύω: κελεύσω—526. ὑμετέροισιν: ἡμετ. vid. not.—546. δώματ' ἰὼν: δῶμι κίων.

Λ. 20. ἐκ: ἐν—72. καταλείπειν: —πῃ—74. ἄσσα: ὕσσα—81. ἀμειβομένω: —νοι—81. ἴσχω: ἴσχω—103. ἴκοσθε: ἴκεσθε—109. νόστον: νόστον—144. αὐτίκ': αὐτίς, et infra v. 439—147. ἐνίψει: ἐνίσπη—231. πίνειν, vid. not.—261. Σῆθον: Ζῆθον—308. Οὓς: τοὺς—323. ἔσχε: κτάνε—330. ἐλθόντ' ἐς: ἐλθόντας—347. ἔσαι ἔπος: ἔπος ἔσσεται—364. πολυσπερέας: —αστ'—368. σέο τ' αὐτοῦ: σεοδ'—406. deest h. v.—415. ἀνδρῶν φόνω: φ. α.—τάντεβόλησας: —σα—431. λύγρ': ἔργ'—433. ἦ: εἴ—437. εἵνεκα: οὐνεκα—509. βουλάς: βουλήν—511. νικάσκομεν, vid. not.—513. ἐνὶ πλήθει, vid. not.—527. πάμπαν ἐγὼν ἴδον: ἐγ. π. ἴ.—543. ἀφεστήκει: ἐφεστήκει—549. τέτυκτο: ἔργ' ἐτέτυκτο—579. ἤλκησε: ἐλκησεν—587. δένδρεα δ': δένδρεα θ'.

Μ. 37. πεπείρανται: —το—53. κελεύης: κελεύεις—59. μὲν γάρ: γ. μ.—84. τόξω: τόξον—140. l. desunt hi versus, et v. 147—175. κέλετο: κέκλετο—198. φθογγῆς Σεφίωνων: —γον Συρήνων—209. ἐπι: ἐπεῖ—242. φάνεσκε: φάνασκε—258. κείνο: ἐκείνο—290. ἀέκητι: ἰότητι—313. ὥρσεν ἐπὶ: ὥρσε δ' ἐπὶ—330. ἐφέπεσκον: ἐφέποντο—331. φίλασθ' ὅτι, vid. not.—853. ἀρίστας: ἀρίστους, et infra v. 398.—365. hunc v. sequitur ὠπτήσαντο δὲ περιφραδέως, ἐρύσαντο δὲ πάντα—390. αὐτῇ: αὐτοῦ—392. ἄλλος: ἄλλος—419. πάντ' ἄμνυς: πάνθ' ἄμνυς—422. ἄραξε, vid. not.—429. ἀνιόντι: καταδύντι—440. δικαζομένων: κεκακωμένων.

Ν. 5. σ' οὔτι: παλιμπλαγχθέντα γ'—γ' οὔτι: —τας—56. δῖος: θεῖος—76. ἕκαστοι, vid. not.—78. Ἐνθ' οἱ: εὐθὺ—81. Ἡ δ': οἱ δ'—98. ποτιπεπτηνῖαι: ἵποπεπ.—115. χέρσ': χεῖρ—133. ἀπηύρων: ἀπηύρα—212. ἄξειν: ἔξειν—213. Τίσαιθ', vid. not.—270. λάθον: ἀπηύρας: λαθὼν ἀπηύρων—347-8. desunt hi versus, vid. not.—362. μή σοι: μή τοι—414. παρ: παρ—417. τ' ἄρ': γάρ—229. ἐπεμύσασα: ἐπεμύστερ—440. Εἰς: ἐς.

Ξ. 8. δέιμαθ' ὕεσσιν: δέιματο οἶος—45. ἴομεν: αὐτοῦ—52. ὑπέ-  
δεκτο: ὑπεδέξατο—78. ἐν δ' ἄρα: ἐν θ' ἄρα—87. οἰζύνδε νέεσθαι—  
107. φυλάσσω τε ῥύομαι τε: φυλάσσω ἐρύομαι τε—122. οὔτις ἐκείνον:  
οὔτις κείνον—149. φῆσθα: φᾶσθα—154. deest h. v. vid. not.—  
163. νοστήσει: —σας, vid. not.—168. μηδὲ με: μήδὲ τι τουτῶν—  
222. τοῖος ἔ': τοῖς ἔα—234. τετύγμην: τετάγμην—235. τήνδε:  
τήνγε—239. νήεσσ': νήεσιν—253. ἑβδομάτη: —τι—267. πλῆτο:  
πλειτο, et p. 436.—272. τόδε, vid. not.—283: ἀλλ' ἀπὸ: ἀλλά που  
—304. γλαφυρῆς: κεφαλῆς—354. Πειπηώς: τε τηώς—363: πέλοισ:  
πίσης—383. ξυνέαξαν: συν—388. αἰδέσσομαι: αἰδήσομαι—411.  
κατὰ ἦθεα: κατ' ἦθεα—414. Ἀξεθ': ἔξεθ'—429. ἀκτῇ: ἀκτῆς—494.  
σχέθεν: θέτο—511. ἀντιύσαντα: —σασθα—515-16-17. desunt hi  
versus: vid. not.

Ο. 27. τοί γε: τοι τι—35. ῥύεταί τε: ῥυετ' αὐτε—55. παράσχη:  
—χοι—63. deest h. v. vid. not.—80. τρεφθῆναι: τραφῆναι—83.  
Λύτως ἀποπέμψει: αὐτως ἀμπέμψει, vid. not.—114. deest h. v. atque  
etiam v. 143—149. Χρυσέω ἐν δέπαϊ: ἐν δεπαῖ χρυσέω—150. δευδισ-  
κόμενος: δεδισ.—171. ὑποφθαμένη: ὑποφάμενη—201. χρεῶν, vid. not.  
—213. εἴσεται: ἔξειται—220. ἐπιθοντο: ἐπήκουσαν—234. ἐπὶ φρεσὶ:  
ἐν—246. οὐδὸν: οὐδῶ—254. Ὑπερησίηνδ': —σίην—282. οἶ: οὐ—  
283. τόδ': τόν'—285. καθέζετο: παρέζετο—287. ἐποτρύναι: —ρων  
—290. προτόνοισιν: προμνήσι—304. φιλέοι: κελεύοι: —ει—ει—320.  
δρηστοσύνη: —νη δ'—321. δανὰ κείσσαι: δ' ἀνακείσσαι—328. ἵκει:  
ἵκει—344. deest h. v.—366. Σάμηνδ': Σάμην—435. μ': δ'—445.  
γένηται: γενεῖτο—467. φῆμιν: φήμην—476. δι' ἑβδομον, vid. not.  
—486. ἄλγεα θυμῷ: ἡδ' ὅσ' ἀλήθης—537. μακαρίζοι: —ζη—551.  
ἀπ' ἱκρύφιν: ἐπ' ἱκρύφιν.

Π. Epigr. πατέρα ὄν: πατερεσει, vid. lin. 192.—13. πέσεν: πέσον  
—72. ἀπαμύνασθαι: ἀπαμύνασθαι—85. ἄρ: ἄν—85. ἐφμι: —μιν—  
120. ἀπόνητο: ἀπώνηται—131. εἰφ': εἰπ'—140. δμῶν δ': δμῶν τ'—  
145. ἴσται: ἴσθαι—155. Ἀθήνην: Ἀθήνην—169. ἀραρόντε: ἀρα-  
ρέοντε—176. γενειαδες, vid. not.—216. ἦ τ': ἦτ'—222. νῆ σε:  
νῆ τε—231. ἐσθῆτά θ': ἐσθῆτα—238. νῶϊ: νῶ—241. ἦτοι: οὕτω—  
250. φῶτες: κούροι, vid. not.—260. καὶ: κεν, vid. not.—267. κεί-  
νω... ἔσεσθον: κείνων. ἔσεσθαι—272. ἄξει: ἔξει—274: εἰ: οἶ—  
291. μοι: καὶ—306. ὅπου: ὅπως—340. γέ μ': μέ γ'—342. τ': δ'—  
344. Λυτοῦ: ἀγχοῦ—346. τετέλεσται: ἐτελέσθη—358. ἀνστάντες:  
ἀναστ. et v. 407. et p. 177.—361. ἄλλον, vid. not.—362. μεταί-  
ξιν: μεταίξιν—367. ἄσαμεν... πόντῳ: ἔσαμεν πόντον—382.  
ἄλλον: ἄλλον, vid. not.—395. Ἀρητιάδαο: Ἀριτιάδαο—404. ἀνώξω:  
ἀνάξω—Inter v. 412 et 13. h. v. in margine ponitur inserendus,  
αὐλῆς ἐκτὸς ἰῶν, οἷδ' ἐνδοθι μῆτιν ὑφαινων, vid. not.—417. ἐνένιπτεν:  
ἐνένιπεν—428. ἀπορραῖσαι τ' ἀπολέσαι.

Ρ. 4. Εἴλετο: εἴλεν—5. ἄστυδε: ἄστυδ'—7. μιν: μου—9. γ' ὦδ':  
χ' ὦδ'—104. Ὠχεθ': ὦχετ'—124. κρατερόφρονος: —να—139. ἀπατή-  
σω: ἀπατήσων—141. τῶν: ὧν—149. τοί: οἷ—168. ἰέντες: ἰόντες—  
183. Ὠτρύνοντ' ὀδυσεῖς τ': ὀτρύναντ' ὀδυσεὺς—212. ἐκίχαν': ἐκίχεν—

219. τόνδε: τόνγε—221. φλίψεται: θλίψεται—241. πίοι: ἀργέτι—250. ἄξω: ἔξω—255. πονέοντο: πονέωντο—272. Σφισι: σφιν—271. ἄρα: ῥα—273. οὐδὲ τὰ τ' ἄλλα: οὐδετε ἄλλα—278. δηθύνειν; δηθυνέειν—288. ὀπλιζοντα, vid. not.—289. φέρουσαι: φυτεύσαι—299. κοπρίσοντας, vid. not.—302. κάβαλα: κάμβαλα—318. οἱ: πον—326. μοῖρ' ἔλαβεν: μοῖρα λάβεν—331. ἐφίζεσκεν: ἐφέζεσκε—347. προῖκτη: παρεῖναι, vid. not. in l.—352. Αἰδῶ δ' οὐκ ἀγαθὴν: αἰδῶς δ' οὐκ ἀγαθὴ—359. ἐδειπνήκει: δειπνήκει—371. μιν πρόσθεν: π. μ.—375. omitt. ὦ—383. ἄλλον: ἄλλων—402. deest h. v.—408. μιν: με—413. αὖτις . . . γεύσεσθαι: αὖτις . . . γίψασθαι—415. deest art.—418. Σίτον: σῖτον—444. ἴκω: ἦκω—449. ὦς: ὄς—460. omitt. γ'—461. ἀναχωρήσειν: —σαι—470. οὐδ' . . οὐδ': οὐτ' οὐτέ—487. ἐφορῶντες: ἀφ.—496. τέκος, vid. not.—514. ὤδε: ὄγε—517. ἀγορεύων: —ει—525. προπροκυλινδόμενος: πρόχυν κυλ.—549. γνώω: γνώων—572. παρὰ: παρὰ—577. Sic v. seq. "Υβριν κ. τ. λ. ut infra 581.

Σ. 27. Γρηῖ: γρηῖ—30. ἵνα πάντες: ἵν' ἅπαντες—33. ὀκρίωντο: οκρυωντο—35. μετεφώνεε: προσεφώνεε—58. sequitur post hunc versus Αὐτὰρ ἐπεὶ κ. τ. λ. vid. not.—59. omittitur δ'—62. μαχίσεσται: μαχίσσομαι—72. ἐπίσπαστον: ἐπίστατόν—74. κακῶς: κακός—77. ἐνέριπεν: ἐνέριπεν, et sic infra 320 et T. 90 et Φ. 287—100. Εἶλκε: ἔλκε—αὐλῆς: αὐλὴν—109. κατ' ἄρ' ἔζετο: κυτυρῆζετο—114. ἀνέξομεν: ἀνέξομεν—116. κληδόνι: κληδόνι, et sic γ. 120.—121. γένειτό τοι ἔσπερ: γένοιτο ὄσπερ, et sic γ. 199.—125. τοῖον γὰρ καὶ, vid. not.—140. ἀθεμίστιος: ἀθέμιστος, et deest τοι, et v. 287 -στια: -στα.—149. ἐπέλθοι: ἐπέλθῃ—160. ἰδὲ: ἦδὲ καὶ—182. παρστήτεον: παρστήσετεον—192. οἶφ περ: θείω ὄπερ—224. Σοί κ' . . πέλοιτο: σὺ δ' . . . γένοιτο—238. ἐπ' αὐλείησι: ἐπ' αὐλείοισι—244. περίφρων: περίφρον, vid. infra 284. et sic Φ. 32—247. δαινύατ': δαίνυντ'—255. ἐπέσσευεν: ἐπέκλωσε, et sic T. 129.—256. Ἥ μὲν . . ἦτε: ἦ καὶ . . ἦε, vid. not.—276. ἐθέλωσι: ἐθέλουσιν—279. ἀλλ' οὐκ: ἦδὲ κε—317. ἦν περ: ἦν περ—318. νικήσουσι: —σωσι—322. θυμῷ: θυμοῦ—334. οἰήτῃ. σ'—348. λῶβης: λῶως—349. ἔτευξε: ἔχευε—352. ἵκει: ἦκει—386. δ' ἐχολώσατο: δὲ χολώσατο—392. deest h. v.—401. τόσον: πολύν.

Τ. 1. ὑπκλείπετο: ἀπελείπετο—17. καταθείομαι: καταθείομεν—57. ἦκε: ἦε—67. ὀπιπτεύσεις: ὀπιπτεύεις—69. εἰσθα: ἦσθα—72. τοι ῥυπαρὰ κατὰ, vid. not.—82. τῇ: τὴν—117. ὀδυνάων: ὀδυνάων—160. οἷος τε μέγας τε, vid. not.—176. Ἑτεόκρητες: δέ τε καὶ Κρήτες—183. κλυτὸν: κλυτός—188. Ἀμνισῶ: ἀμνησῶ—189. μῶλις: μύγισ—227. δαίδαλον: δαίδαλα—230. νεβρόν: νεκρον—243. ἀπέπεμπον: ἀπόπεμπον—254. σ' ἔση: εἰσὶ—277. πολυκλύτῳ: πολυκλύτῳ—297. ἐπακούσῃ: —σαι—314. τεύξῃ: τεύξαι—325. ἐμεῦ: ἔμε—331. ἅπαντες: πάντες—367. ἐδίδως: ἐδίδους—389. ἴζεν: ἔζεν—404. —πολυάρητος: πολυάρητος—413. πόροι: πόρε—431. ὕλη: ὕλην—461. χαιρόντες: ἐς πατρίδ'—474. Ἥ μάλ': ἦ σύ γ'—478. ἀντίη: ἀντίον—498. νηλῖτρε, vid. not.—511. ἔλοι: ἔλη—517. ἐρέθουσιν: ἐρέθωσι—540. δῖον: δῖον—560. οὐ κε μοι: ὕπνος, vid. not.

Υ. 16. ἄρα, vid. not.—34. ἦδ' : ὦδ'—42. ἀέκῃτι, vid. not.—68. ἀνέλοντο : —ται—71. δ' ἔπορ' : δε πόρ'—84. πυκινῶς : πυκνῶς—96. εὐχετο : εὐξατο—101. φανήτω : φανῆναι—110. μί' : μὲν—115. Κῆρνον : κρίνον—132. ἐμπλήγηδν : ἐκπλήγηδν—140. ὥς : ὅς—149. ποιπνύσασαι : ποιπνύουσαι—154. κήνηνδε : —τε—162. σφισιν : σφιν—180. διακρινέεσθαι : διακρίνασθαι—189. εὖ : οὖν—191. συμβῶτα : —της—230. Ζεὺς πρῶτα : π. Ζ.—231. ἰστίη, vid. not.—243. ἔχε : ἔχων—308. ἀεικείυς : ἀεικίας—322. ἐπὶ ῥηθέρτι : ἐπιρρηθέντι—330. \* ἦν, ἰσχέμεναι τε : τι ἦν σχέμεναι τε—331. ἦεν : εἰεν—340. ὅς  
 π  
 πον : ὅπου (sic)—346. γέλον : γέλωτ'—348. κρέα : κρέατ'—362. ἀγορήν ἔρχεσθαι : ἀγορήνδ' ἔρχεσθε—368. ἀλέετο : ἀλέοιτε—372. πρόφρων : πρόφρον—374. ξείνοις : ξείνω—379. Ἐμπαῖον : ἔμπαῖδος—383. Ἐς . . . πέμψωμεν : εἰς . . . πέμπομεν—386. ἐφήσει : ἐφέιη—387. δίφρων : δίφρων.

## Φ. EPIGRAPHIE,

ἄλλως

Φῖ δὲ βιὸν προτιθήσιν ἄθλον πηνηλοπείη,

in Ms. autem sic. ' Φῖ δὲ βιὸν προ<sup>προ</sup>τιθήσιν<sup>μῆστῖσι</sup> ἄθλον<sup>πη</sup> ὑφ' ἧς πηνηλόπεια—17. πῦς δῆμος : δ. π.—28. ἡδέσας' : αἰδέσας'—32. deest ῥ'—47. θυρέων : θυράων—49. τόσ' : τῶς—52. εἴματα κείτο : εἴματ' ἔκειτο—53. τῶξον : τόξα—56. ἥρες : ἥρει—71. ἐδύνασθε : γε δύνασθε—86. δειλῶ, vid. not.—93. τοῖσδεσι : τοῖσιδε—98. γεύσεσθαι : —σασθαι—99. ποτ' : τοτ'—103. τοι : μοι—110. γ' ἴστε : ἴστε—111. μύνησι . . . μήδ' : μ' ὥρησι . . . ρήτ'—112. ἴδωμεν : ἴδωμαι—113-14. Καὶ δὲ κεν αὐτὸς ἐγὼ τοῦ τόξου πειρησαίμην. Εἰδὲ κεν ἑκτανύσω, διδιστεύσω τε σιδήρου in Ms. Καὶ δὲ κεν ἑκτανύσω κ. τ. λ. Εἰδὲ κεν αὐτὸς ἐγὼ κ. τ. λ.—125. ἐρύσσεσθαι : ἐρύσασθαι—127. ἐκτανύσειν : —ειν—128. δὴ ῥ' ἐτάνυσσε : δὴ τανύσειε—135. ἐκτελέωμεν : —σωμεν—144. Οἶνοπος : ἡνοπος—162. ἔλθοι : εἴη—176. ἄγρει δὴ : ἄγε δὴ—180. ἐκτελέωμεν, vid. not.—184. οὐδ' ἐδύναντο : οὐδὲ δύναντο—192. σφ' ἐπέεσσι : μιν ἐπέεσσιν, et sic infra 206.—196. ἐνείκη : —κεν—217. δείξω : λέξω—222. τῶ : τὴν—231. πρῶτος : πρῶτον—248. πρὸς ὃν μεγαλήτορα θυμόν, vid. not.—251. ἡμὲν : αἱ μὲν—276. deest hic γ. vid. not.—346. οὐθ', vid. not.—353. post h. v. sequens in marg. ὥς φάτο ῥίγησεν δὲ περίφρων πηνηλόπεια—363. κατέδονται : ἔδουσι—365. ἡμῖν : ἡμῖν θ'—385. ἔργω : ἔργων—387. κλήϊσεν : —σαι—399. ὅγ' : ὅτι—400. ἀληθής : ἀλητῆρ—427. ὄνονται : οἰόνται.

X. 5. ἀάατος : ἀάτος—8. ἰθύνητο : ἰθύνε—25. πη : πω—37-8. hi versus transponuntur, vid. not.—62. νῦν ὕμμι' ἐστὶ : οἱ νῦν ἐστὶ—68. αὐτῶν : αὐτῶν—88. ἐτίναξε : ἐτίνασας—97. ἦ : ἦκ'—130. γίνετ' : γίνατ'—131. μετέειπεν, vid. not.—138. χ' : κ—183. Εἰθ' : εἰθ'—184. εὐρὺν, γέραν : εὐρύτερον—196. ὥς ἐπέοικε—215. τελέεσθαι : τε τελέσθαι—249. εὐγμματα : εὐχματα—270. μυχόνδε : μυχὸν ἔνδον—271. τοῖς : τοῖ, vid. not.—299. ἐφέβοντο : ἐφέροντο—303. θορῶσι : θορῶντες—319. μετόπισθε : —θεν—341. ἰδὲ : ἡδὲ—352. δαΐτας : δαῖτα, vid. not.—364. θόως : βούς—369. ἔκειρον : —ραν—373.

ἄλλοι: ἄλλοις—377. ὄφρ' ἂν: ὄφρα κ' ἐγὼ—381. καθ' ἑὸν: βαθὺν—395. ὄρσο: ὄρπο—401. καταμένοις νεκύεσσιν: καταμένοισι νεκύεσσιν, vid. not.—413. τοῦσδε δὲ: τοὺς δὴ—425. τίονσαι: τιμῶσαι—429. εἶπω: εἶσω—435. deest ὁ—440. κατακοσμήσεσθε: —μίσεσθε—447: —αἶν': αἶγ'—451. ται: αἶδ'—501. καὶ: τε.

Ψ. 14. αἰσίμη: —μα—28. ἀτίμων· ἀτίμεον—46. ἐσταῦθ': ἐσταῶθ' <sup>κακα</sup>—53. κακὰ πολλὰ πέποσθε κατα· πολλὰ πέποσθε (sic)—56. οἵπερ: ὑπέρ—72. ἐλεύσεται: ἐλεύσεσθαι—84. τεθνηότας: τεθνεῶτας—87. παρσάα: παρσάα—119. ἔωσιν ἄσσηπῆρες: α. ε.—127-8. de-sunt hi versus—175. οὐδὲ: οὔτε—192. δέμον: ἐμὸν—221. ἔμελ-λον: γαῖαν—227. ἐγὼ τε καὶ: ἐγὼ καὶ—249. ὕπισθεν: κεῖθεν—255. ταρπώμεθα: ταρπώμεθα—266. γάρ: καὶ—289. τε ἰδὲ τροφὸς ἔντυον: τε τροφὸς ἔντυον—311. ἦλθ' ὥς: ἦλθεν—316. ἦν: εἶην—317. μεγάλα: βαρέα—337. τῷ: τοῦ—355. τά: αἶ—361. τὰδ': τόδ'.

Ω. 5. ται: αἶ—27. hunc sequitur in Ms. v. 32. Ἐφ' κεν, κ. τ. λ.—33. ἦρα': ἦραθ'—47. ἀθανάτησ': της, et sic infra 55—55. σὺν: μετ'—62. ἐπώρορε, vid. not.—69. περί καιομένοιο: παρακαιομένοιο—103. παῖδα φίλον Μελανθῆος, vid. not.—109. ἦ ὕμμι': ἡέ που—112. περιταγνομένους: περιτεμ.—121-2. in Ms. leguntur ut in not. quam vid.—125. οὐδ': οὐτ'—127. μερμήριξε: —ζε—138. κεν: καὶ—158. τὸν: τοῖον—179. ἐφίει: ἀφίει—182. σφῶ: σφῶν—195. ἀμύ-μονι: ἐχέφερεν—199. δὲ: δε τ', vid. not.—262. ζῶει: ζάει—283. γ' ἐκίχεις: γε κίχεις—299. θ': δ'—317. ἀνὰ ῥίνας: ἀναρρίνας—340. Συκέας: συκάς—368. μείζονα δ': μείζονα—381. ἀάνθης: ἐγῆ-θεις—389. ἔμαρπτεν: ἔμαρψε—393. ἀπεκλεάθεσθε: ὑπεκλεάθεσθε 412. πάντη: —τι—436. φθέωσι: φθαίωσι—444. ὀδυσηῖ: ὀδυσηος—446-7. τοτέ: ποτέ—481-2. h. v. in Ms. transponuntur—490. hic sequitur v.: ὡς ἦτοι κείνους ὀδυσεὺς ἀποτίσεται ἔλθων—500. δὲ: ῥα, vid. not.—519. ἔμπνευσε: ἔπνευσε—527. ἔθηκαν: θῆκαν—529. φωνῇ: φωνῇ—531. ἀναμωτεῖ: —τί.—In fine sequuntur—ὕμνος ὁ ποιητῆς ὁ πολὺς ἐν τοῖς λόγοις, πολλοὺς παραινεῖ τῶν νέων πρὸς τὴν τοῦ-τοῦ ἀνάγνωσιν, μάθησιν μὴ διαλίπε, ὁ γὰρ τὸν σοφὸν καταλιμπάνων μάλλον, ὕσφοπος δόξη τοῖς πολλοῖς . . . παιδείας—Et in rubro: μαρθεῖον παλμῖερον πῖσανέως.

*CURÆ POSTERIORES AD DAWESII MIS-  
CELLANEA CRITICA Londini nuperrime  
excusa.*

LECTORI S.

UT hoc, quantulumcunque est, denique sumam, tot alioqui ne-  
gotiis districtus, subsidia quædam momenti non parvi mihi  
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inspiciendi copia obtigit, quæ serius ad me delata sunt, quam uti ea tela mea rite pertexerem. *Dawesius* certe multa *Teren- tianæ* loca iusta emendatione instauravit, quibus editiones vetustæ, ne nonne quidem ei cognitæ, haud raro adstipulantur; et salutarem proculdubio pluribus aliis medicinam attulerit, si per angustias supellectilis librarii licuerit. Labores deinceps *L. Santenii*, qui plurima germanæ lectionis, constituendæ administrandæ undecunque conquisierat, et cui tot et tanta rei bene administrandæ adjumenta præsto fuerant, ad finem optatum properantes, cheu! dies extremus occupavit. Annis postmodo volventibus schedæ viri limatissimi nondum typis descriptæ optimo disciplinæ Santenianæ alumno curandæ deferebantur. Neque spes viros doctissimos fefellit; etenim nihil fere metici et grammatici argumenti missum fecerat, atque rudera antiquæ ac reconditæ eruditionis amplius quærendi desiderium pene exemerat cultissimus Editor. Quæ cum ita sint, ecquisnam Afrum adeo liberali cultu vestitum et adornatum in apricum proferre erubuerit? Hoc munus naviter et laute explevit *D. J. Lennepius*. Quæcunque exinde præsidia, nec levia illa, sectioni primæ peti potuerint, ea nisi, quoad ejus fieri posset, demum exhibuerim, piaculum equidem admittere viderer. His accedunt nonnulla, quæ suis locis omissa in his notulis aliquatenus supplevi; alia, utpotè minus apte ordinata, ad trutinam revocavi; et quæ præ ceteris medelam efflagitare videbantur, corrigere tentavi.

THOMAS KIDD.

*Dabam Wymondami, 1 Octobris, 1827.*

*In titulo, l. 8. corrige, PRÆFECTI.*

*PR. J. F. xv. l. 21. corrige, Joannis Hodgson.*

*Ibid. p. xl\* l. 26. corrige, Maio.*

*Daw. PRÆF. p. xv. col. 1. l. 5. corrige, laudet;*

*P. 2. col. 2. l. 2. post R. B. inserere, "Sic etiam utraque Veneta, Parrhas. Phœn. Micyll. et Vossius ad operis Putschiani exemplar Leidense n. 73." Santenius ad l. et in Adelend.*

*Ibid. in textu l. 23. probabo: "—3. a. II. E. 221. Θ. 105. Ἄλλ' ἄγ', ἑμῶν ὀχέων ἐπιβήσεται, ὕφρου Φίδου Aristoph. Av. 655. ὁ διατραγόν' ἔσεσθον ἐππερωμένω. Plut. 487. μαλακὸν δ' ἐνδῶσεν μηδέν. Virg. Geo. iii. 329. Ad puteos, aut alta greges ad stagna jubebo Currentem ilignis potare canalibus undam. Lege, jubebo; Geo.*

ii. 230---1. *Ante locum capies, oculis, atque jubebis In solido puteum demitti.* iv. 264. *Hic jam galbancos suadebo incendere odores.* Atqui *jubebo* jam emendatum video ab Heynio et Wakefieldio ad l. De consuetudine contraria vide *Porsonum* ad *Aristoph.* Pac. 88.  
 P. 3. col. 1. l. 12. *post* "1513" *insere*, Vide *D. J. Lennep*. Ad-dend. ad *Ter. Maur.* p. 415., qui pp. 412—420. hanc positionem de industria tractavit.

P. 4. col. 1. l. 22. *post* "BENTLEIUS" *insere*, Sed audi *Lennepium* ibid. p. 416. "in quatuor Codicibus optime legitur: pro-sens tua semper imago est."

P. 6. col. 2. l. 2. *post* "203. B." *insere*, "Naturali quadam pronuntiandi ratione φόφος pertinet ad Σ. *Ælius Dionysius* ad *Il. K.* p. 813, 45." *Hemsterhusius* ad *Lucian.* T. i. p. 84.

Ibid. col. 2. l. 18. *post* "Hemsterh." *insere*, Strabo vii. p. 476. 2. Oxon. τὸν μέντοι ποιητὴν [Ἡσίοδον] οὕτω λέγειν Ἑλλοὺς Ἑλλὰς Ἑλλοὺς ὑπολαμβάνει τοὺς περὶ τὸ ἱερὸν, προσθεὶς ὅτι καὶ Σελλήεντά τινα ὀνομάζει ποταμόν. Editiones. Sic legendum, τὸν μέντοι ποιη-τὴν οὐ λέγειν Ἑλλοὺς, ἀλλὰ Σελλοὺς ὑπολαμβάνει τοὺς περὶ τὸ ἱερὸν. Tyrwhittus.

Ibid. l. 26. *lege*, BENTLEIUS ad *Lucret.* v. 1348. et l. 30. *delc.*

P. 7. col. 1. l. 23. *post* "R. B." *insere*, Sithon. *Lennep*. ibid. p. 415.

P. 11. col. 2. l. 14. *post* "22" *insere*, *Pers. Sat.* ii. 44. *Rem- struere exoptas cæso bove, Mercuriumque Arcæssis fibra.*

Ibid. l. 41. *post* "choatur" *insere*, conf. *Lennep*. ad *Ovid.* *Heroid.* xv. 32.

P. 12. col. 1. l. 13. *post* "ii. 743:" *insere*, "facile sanctur le- gendo repens." *Santen.* ad *Ter. Maur.* 2767. p. 367. sed recte statuit *Lennepius* p. 417. hæc Catulli minime sollicitanda.

P. 17. col. 2. l. 10. *post* "ad l." *insere*, Cui concinunt Glossæ Codicis Havniensis judicæ *Lennepio* p. 414.

Ibid. l. 14. *post* "facta," *insere*, *Zingerlingii* transpositionem prætulit *Lennepius* p. 415. *Carmina nulla mihi sunt scripta.*—

P. 18. col. 2. l. 45. *post* "sit," *insere*, "omnes fere codices" secundum *Lennepium*, et

P. 19. col. 2. l. 13. *post* "Chæron" *insere*, "et constanter qui- dem ibi Codic. ridet," auti monet *Lennepius* p. 415.

P. 20. l. 17. *post* "ED. PR." *insere*, "quod verum arbitror," inquit *Lennepius* ibid.

P. 23. col. 1. l. 5. *corrigere*, ix. 575.

P. 26. col. 1. l. 5. *lege*, *Taylorus*; quam probavit Vir nobilissi- mus, *Io. Aloys. Mart. Laguna*, tam rei metricæ observantissimus, quam eruditionis juvandæ studio clarus et insignis. *Æn.* vi. 96. *Lege, via prima saluti, Quod minime reris, Graia pandetur ab urbe.*

P. 27. in textu l. 13. Consonantibus—14. a. Consonantum *Petrecinus*.



P. 28. col. 1. l. 1. *lege*, 15. Sic in margine Micyllus. *Santenius* in Addend. ad l.

P. 29. col. 2. l. 16. *post* "Republica" *insere*, *Santenius* ad *Ter. Maur.* p. 279. versus heroicis, quos Critici Ciceroni excidisse aut observarunt, aut sibi inixerunt, ad partes vocans inter alios recenset hunc in *Miloniana* c. 35. § 98. "*Fines imperii populi Romani sunt, ea;*"—et ultimam vocem non habere Ascensiam monet: et addidisset formam *imperii* nondum Oratoris ætate a consuetudine esse impetratam. De ea ipsa re cum *Santenio* conferas *Lagomarsium*, optimum Ciceronianæ Latinitatis arbitrum, ad *Pogiani* Epist. vol. iii. p. 3.

P. 31. col. 2. l. 11. *lege*, corrupta: quem vide in Addend. ad l., et ad v. 1460.

*Ibid. in textu* l. ult. quæstus <sup>17. a.</sup>—17. a. Si editiones aut Vencatas aut Parrhasianam *Dawesio* inspicere lucuisset, plures ex hoc versu nævos eluisset. "Equidem suspicor, Terentianum scripsisse: *Nanque eQVEs, vel æQVVs, æQVO, aut aQVAm, cum scribimus.*" *Santenius*. Conf. ad *Hor. Epist.* l. xv. 10. ubi in *Virg. Geo.* iii. 116. *Impositi dorso, atque equitem docuere sub armis Insultare solo*—*Mallet, equitum.* Hujusmodi aliquid accidit *Geo.* i. 195—198. quem locum transcribam; *Grandior ut fetus siliquis fallacibus esset. At, quamvis igni exiguo properata maderent; Vidi lecta diu, et multo spectata labore, Degenerare tamen: esset, Et*—jampridem optime emendavit et distinxit aut *Delilius* aut *Hunterus*; sed distinctio plena post *maderent* minus necessaria mihi videtur. Mirum profecto nihil aliud mali suspicatos esse viros doctissimos; quippe quid sibi velit *lecta diu*, nescire me fateor. Levissima mutatione locum complanavit sagacissimus *TYR-WHITFUS*, cujus verba adponam; "*Vidi lecta diu, etc. The true English of this passage is; I have seen seeds chosen with the greatest care degenerate, unless some one every year chose the largest of them. Which, in my opinion, is very flat. Besides, lecta diu (that is, long chose, instead of, long in choosing) seems to me to be against all rules of grammatical analogy. I would read either COCTA diu, or rather LOTTA diu. The whole passage will then run thus; I have seen many—pour nitre and lees of oil upon their seeds; and though, while soaking in this mixture, they were quickened by a gentle fire, I have seen these seeds long washed, and tended with the utmost care, degenerate notwithstanding, unless, &c.*"

P. 32. col. 1. l. 3. *post*—*gess. insere*, "prætulerim: *Titulus* et —*Santenius*, quem vide ad l."

*Ibid.* col. 2. l. 1. *post* "1139" *insère*, et *Santen.* ad *Ter. Maur.* p. 381.

*Ibid.* l. 10. "196:\* *adde*, Sed conf. *Santen.* ad *Ter. Maur.* 2901. p. 379.

P. 33. *in textu*, l. 13. *quæstus* <sup>19. a.</sup>—19. a. "Petrecinus per compendium scripsitq;" *Santenius* ad l.

P. 35. col. 1. l. 10. *post* —ΔΙΔΕΞ *insere*, “ΘΥΕΧΟ i. e. Θυγῶν Inscr. Attica apud alios et Wilkensium, *Topography, &c. of Athens*, p. 210.” *Dobràus* ad Photium, p. 683.

P. 36. col. 2. l. 18. *post* “p. 662.” *insere*, “Schol. Townleianus ad Iliad. H. 185. a Porsono excerptus: Οἱ δ' οὐ γινώσκοντες: Οὐχ οἱ αὐτοὶ γὰρ ἦσαν παρὰ πᾶσι [Ita et Venetus apud Villosion. et Leid. apud Valckenaer.] τοῖς Ἑλλήσι χαρακτῆρες· διάφορα δὲ καὶ τὰ τῶν στοιχείων ὀνόματα· ὥς τὸ ἐάν (sic) Καλλίστρατος δὲ ὁ Σάμιος, ἐπὶ τῶν Πελοποννησιακῶν μετήνεγκε [sic sine ταύτην] τὴν γραμματικὴν, καὶ παρέδωκεν Ἀθηναίοις, ἐπὶ ἀρχοντος Εὐκλίου, ὥς φησιν Ἐφορος.” P. P. D. ad Phot. p. 712. Rescribendum CAN. conf. *Valckenaer*. in Schediasm. ad N. F. pp. 329—332. et *Porsoni* Adverss. pp. 34. 39.

P. 38. in *textu* l. 13. vocalis U<sup>23\*</sup>.—23\*. “Eodem modo, quo *Duursius*, emendaverat *Laguna*. *Eldikius* tentabat, *In vicem Græcæ quod Υ* sic subditur vocalis *V*.” *Santenius*, *In vicem Græcæ quod V* sit supposita vocalis *V*. *Santenius* in Addend. et ad l.

P. 39. col. 1. l. 3. *post* R. P. *insere*, “*Dawesii* conjecturam sed autem firmare possit *ast autem* Ciceronis in fr. Prognosticorum apud *Priscian*. L. xvi. p. 1034.” *Santenius* in Addend. ad l.

*Ibid.* in *textu*, l. 11. *Spondeus* at *autem*.<sup>25\*</sup>.—25\*. “ipse aliquando tentabam: *spondeus* at unus. Sed hoc violentius.” *Santenius*.

P. 40. col. 1. l. 3. “*Curæ sec.*” adde, *Santenius*: quod *V* compleret—. “*Eldikius*: quod *V* jam complet. Restituti loci palma *Wassenberghio* cedet et *Burgessio*: Sola vocalis quod hunc *V*. compleat satis sonum.” *Santenius* ad l. et in Addend.

*Ibid.* col. 2. l. 12. *lege*, “1652,” p. 240. quæm audi: “Sed idem ego contra *Bentleium* contendo, cum vel de orationis compositione et coagmentatione, vel de singulis etiam verbis et litteris agunt, Romanos Rhetores et alios Auctores, non secus ac Græcos λείον et λειώτην τῇ τραχύτητι, λέβε et λέβιτὸν ἀσπερο, sive scabro, et horrido opponere solere: quod refero *Lucretium* V, 1379, qui, haud scio, si *Terentiani* (vv. 1652. 1655.) animo observatus fuerit: At liquidas avium voces imitaries ore Ante fuit multò, quàm levia carmina cantu Concelebrare homines possent, auresque juvare.” Si quis *Santenio* accedat, equidem non magnopere repugno.

P. 41. in *textu* l. 10, 11. censuit quidam<sup>30. a</sup>.—30. a. “ἐκ στόματος et ἐκκλώφεται *Petrecinus*.” *Santenius*.

*Ibid.* l. 28. *Catalectica*<sup>31. a</sup>.—31. a. “*Catalectica* scripsi cum *Venetis* et *Parrhas*. et *Mityl*.” *Santenius*.

P. 42. col. 1. l. 4. *post* “metri” *insere*, [Immo corrige ex *Santenio*, “Post autem spondeum veniens, sic mutet oportet,—Scriptionem Principis et *Venetæ* et *Parrhasianæ* *Aldus* sic refinexerat.”]

P. 43. col. 2. l. 25. *post* “*Corr.*” *insere*, “Sic princeps, *Venetæ*, *Parrhasius*, et *Micyllus*.” Illud, Qui nullam reduxit” *Santenius*, quem vide.

P. 44. col. 1. l. 14. Quæ festinantér exscripsi, in ordinem redige sic: Quoniam in usurpandis hujusmodi formulis a consuetudine Latina sæpius discedimus, videtur mihi in his paullisper immorari: I. *Virg. Buc. iv. 55. Non me carminibus vincet nec Thracius Orpheus; Nec Linus. Ter. Andr. III. iii. 31. at ego non posse arbitrator, Neque illum hanc perpetuo habere, neque me perpeti.* II. *Cic. fr. Orat. pro Scauro p. 11. Neque ego Sardorum querellis moveri nos nunquam oportere.* III. *Cic. fr. pro Scauro, p. 14. Neque ego, cum de vitiis gentis loquor, neminem excipio.* IV. *Cic. Phil. vi. 3. horam eximere nullam in tali cive liberando sine scelere non possumus.* Vitium contrarium perraro reperitur; *Ter. Maurus, 514, 515. I magis Romana lingua non potest præmittere, Edat ut diphthongon, nulli nexilis vocalium. ulli e conjectura legit L. Santenius.* V. *Cic. Tusc. v. v. p. 318. nullumque recusent nec supplicium nec dolorem?* in Anton. II. xii. *deinde cum calceis et toga, nullis nec gallicis, nec lucerna.* *Virg. Buc. v. 25, 6. nulla neque annem Libavit quadrupes, nec graminis attigit herbam. Tibull. IV. i. 127, 8. Ulla nec aërias volucris perlabitur auras, Nec quadrupes densus depascitur aspera sylvas. Lege, Nulla. Propert. II. xv. 5, 6. Nulla neque ante tuas oritur rixa fenestras, Nec tibi clamata somnus amarus erit.* VI. *Cic. Cato M. xv. quæ nec nulla impediuntur senectute. de Legg. II. 10. animi labores nec diuturnitate evanescere, nec omnibus ullis elui potest, lege, nullis.* *Virg. Buc. v. 60, 1. Nec lupus insidias pecori, nec retia cervis Ulla dolum meditantur: L. Nulla. R. B. x. 12, 13. Nam neque Parhâsi vobis juga, nam neque Pindi Ulla moram fecere: lege, Nulla. R. B. Ilor. Carm. II. xiv. 22. neque harum—Ulla brevem dominum sequetur. Lege, Nulla. Ovid. ex Pont. IV. v. 15. Copia nec vobis ullo prohibente videndi Consulis, ut limen contigeritis, erit. Lege, nullo. R. B. VII. Cic. Cato M. xvi. nil potest esse nec usu uberius, nec specie ornatus. de Divinat. I. II. nihil publice sine auspiciis nec domi nec militiæ gerebatur. [Nec—nihil fortasse e numero eximi debet: *Virg. Geo. I. 118. Nec tamen hæc quom sint hominumque boumque labores Versando terram experti, nihil improbus anser, Strymonicæque grues, et amaris intuba fibris Officiunt, aut umbra nocet:—“One should think, that after the present method of laying out arable land, the corn was in no danger of being hurt by the shade. But a book of travels, I think Wright’s, informs me, that in Italy at this day they often plant rows of trees intermixed with their corn; and the same practice was probably more general in Virgil’s time.”* TYRWHITTUS. *Buc. x. 76. nocent et frugibus umbræ.*] VIII. *Cic. pro Archia IV. Me autem quid pudeat, qui tot annos ita vivo, Judices, ut ab illis nullo me nunquam tempore aut commodum aut otium mecum abstraxerit. Sic Codex Mediolan. Liv. Præf. Nulla nunquam respublica nec major, nec sanctior, nec bonis exemplis ditior fuit.* IX. *Cic. Tusc. v. vi. nulla ne minimæ quidem aura fructus commovente.* X. *Sueton. Nero, xxvii. Ac ne Augusti quidem no-**

men, quanquam hereditarium, nullis, nisi ad reges ac dynastas, epistolis addidit. nullis Ms. recte: R. B. XI. Cic. de Claris Orat. 126. *Eloquentiam quidem nescio an habuisset* [C. Gracchus] *parem neminem*. XII. Cic. de Orat. II. i. *omnium autem ineptiarum; quæ sunt innumerabiles, haud scio, an nulla sit major*. Lucan. Phars. ix. 569. *An noccat vis nulla hono?* Conf. D. R. ad Murret. vol. i. p. 341. Hæ sunt loquendi formæ apud illos qui Latina lingua dominante ac vigente scripserunt. Virgilius veniam poetis parce concessam sublimè amplectitur. Buc. vi. 11. *nec Phæbo gratior ulla est*. Geo. iv. 458. *Non te nullius exercent numinis iræ*. Aen. xi. 354. *Adjicias; nec te ullius violentia vincat; quod sub judicio revocasset, si illi vita longior obtigisset*. Raro ab his formis deflexit Cicero; nunquam eum descivisse dicere non ausim; sed dicere audeo exemplorum numerum indies magis magisque decrescere.

P. 46. col. 1. l. 13. post "*Burmannus Secundus*," *inscre*, Atqui vide virum cultissimum in Addend. ad l.

Ibid. l. 21. post "*creant*" *inscre*, "*Postea ipse Santenius correxit: Quinta quæ vocalis, ex se syllabam longam creant*." Lennepius in Addend. ad l.

Ibid. l. 23. "*L.*" *dele*.

P. 49. in textu l. 8. *Nil officiet* <sup>30. a</sup>—10. a. "*Ita præclare Petrecinus*." *Santenius*.

Ibid. l. 14. *Sed differt illo, versus quod* <sup>40. b</sup>—40. b. "*Probabile quidem, quod tentat Dawesius. Vereor tamen, ut Noster referre, pro interesse, [non] differre, usurpaverit, cum hic, stum v. 165. Sed, ut altera quo, referat alteram sciâmus. ubi alterâ, ex Cod. Patriciano præferri possit*." *Santenius* ad l.; conf. *Lagunam* et *Lennepium* in Addend. ad v. 165.

P. 50. in textu ll. 2. et 5. prior EST—*quia fît hoc ionicum* <sup>30. c</sup>—10. c. "*Quamvis est in nulla mihi editione sit inventum, textui tamen immittere non dubitavi ex emendatione Fossii ad exemplar Leidense n. 94. et Dawesii. Santenius. Quia etiam Mycillus habet in margine. Santenius in Addend. ad l. ionicum. Gratulor Dawesio qui hanc ipsam optimarum Editionum lectionem felici ingenio divinâverat. Confirmat eam Victorinus. Brissæus invexerat iambicum. Reliqua Dawesii minus certa*." *Santenius* ad l.

Ibid. l. 30. *Et pro trochæo* <sup>41\*</sup>—41\* *Et pro iambo* "*edidi cum Veneta et editionibus tantum non omnibus. Forte non Et, sed Ut scribendum. Synalæpham sæpissime negligit noster*." *Santenius*, quem vide ad l.

Ibid. col. 2. l. 3, 4. *dele; et rescribe*; 42. *Qui ex Venetis restituit Santenius: "Qui habent etiam Phœnix et Micyllus."*—"*Intelligit Auctor tres trochæos, quos ithyphallico nostro nomen dedisse docuit v. 1847; quo respicit v. 2594. et 2939*." *Santenius* ad l. et *Laguna* in Addend.

P. 52. col. 2. l. ult. *lege*; "*instauratio*:" sed vide omnino. *Santenium* ad l.

P. 53. *Huc transmove notas 42, 43. et in textu l. 21. lege, sonantem* <sup>41</sup>—44. 1. *Phalico* Aldus Manutius in Inst. Grammat. p. 336. *phallico* "Petrecinus, Vossius in ora exemplaris Leidensis n. 94." et R. BENTLEIUS.—2. *Phallicos* "Petrecinus, Vossius," et Bentleius; "Phœnix *phalæcos*: Micyllus; *Phalæcos*. In margine autem longa et docta annotatione probat scribendum *Phallicos*." *Laguna* in Addend. ad l.—3. *Phallicu* "Petrecinus, Vossius," et Bentleius; "sic etiam Micyllus in margine." *Santenius* ad l. et in Addend.—4. *Phallicis* "lectio *Petrecini*, eademque *Vossii* conjectura" et *Bentleii*. "*Phœnix phalæcis*; *Micyllus*; *phalæcis*, et in margine; *phallicis*." *Santenius* ad l., et in Addend. Proinde Atilio Fortunatiano pro *Phalæcio Phallico* in Libb. de Metr. p. 402.; et denuo *Phullicon* vice τοῦ *Phalæcium* in Elem. Doctr. Metr. p. 611. reposuit, "eundemque errorem in Mario Victorino corrigendum" monuit doctissimus *Hermanus*.

P. 55. col. 1. l. 5. "46."—*hanc notam transmove ad paginam sequentem; ubi in textu l. 2. lege, ithyphallicon* <sup>46</sup>—46. Vide *Scaligeri*, etc.

*Ibid. in textu l. 9. phallo* <sup>46. a</sup>—46. a. "*phello* dedi, quod alibi lectum memorat Brissæus: Suidas v. φελλέα (sic Cod. Leid.) scribit: ἐορτή τις περὶ τὸν Διόνυσον, Φελλὸς καλουμένη. *Phello* etiam legitur in Phœniciana." *Santenius* ad l. et in Addend.

*Ibid. l. 10. Bacche*. <sup>46. b</sup>—46. b. In *Aristoph.* Equit. 406. a *Santenio* citatus lege ex Ravennate Βαρχέβαρχον ἕσαι.

*Ibid. l. 33. clarius*. <sup>46. c</sup>—46. c. *clarius* aut *mollius Barthius* narrante *Laguna* in Addend. *Etenim tertia* nunc tome *patescit*, a manu auctoris fuisse conjicit *Santenius*, quem vide ad l.

P. 55. n. 47. *lege, Item R. B.* "emendatio confirmata a duabus Venetis et v. 2648; cum quibus conspirant *Phœnix* et *Micyllus*." *Santenius* ad l. et in Addend.

*Ibid. in textu, l. 10.* Et <sup>47. a</sup> quanquam.—47. a. "Hæc est Petrecini lectio—*Phœnix: Quamquàm iambum*; æque aliter in contextu *Micyllus*, sed in margine: *Et quanquam*." *Santenius* ad l. et in Addend.

*Ibid. l. 13. post iambos* <sup>47. b</sup>—47. b. Sic "*Petrecinus*: sic etiam *Micyllus*, suam Venetam secutus." *Santenius* ad l. et in Addend., quem vide.

P. 56. *in textu l. 7. Ad hoc* <sup>48. a</sup>—48. a. At *hoc dimetrum* repetit ex Venetis; sic etiam *Phœnix* et *Micyllus*. *SANTENIUS* ad l., et in Addendis.

P. 70. col. 1. l. 33. —*δεῖς, insere, μοχ παρεγένετο εἰς Σάρδεῖς.* VII. iv. 6. Καὶ ἀναστάντες τῆς νυκτὸς ἅμα τῇ ἡμέρᾳ παρήσαν εἰς τὰς κόμας. K. Π. I. iv. 6. εἰς τὰς ἐαυτῶν χώρας ἐκάστοι πάρεισιν. Hellen. III. v. 6. ἐκέλευσαν, αὐτοὺς τε τοὺς φωκέας ἄγοντα παρεῖναι —ἐς Ἀλιάρτον. *Photius*, Ἀγῶνα: καὶ Ὀμηρος τὸν τόπον αὐτῶν, ἐν ᾧ ἀγωνίζονται [Odys. Θ. 260.] Θουκυδίδης ἐ. [50.] προσελθὼν εἰς τὸν ἀγῶνα, ἀνέδησε τὸν ἡνίοχον. προελθὼν Codex Galeanus;

fortasse παρελθών Polyb. v. p. 429. A=lx̄xviii. 4. αὐτοὶ δὲ σεμνῶς καὶ προστατικῶς κατὰ τὰς πρεσβείας χρώμενοι ταῖς ἐντεύξεσι καὶ ταῖς κατὰ μέροσ' ὁμιλίαις, — Lege, παραστατικῶς. Vitium contrarium æperius occurrit ut ibid. xcii. προηγὼν εἰς τὴν Μεσσηνίαν. “παρηγὼν ed. 1. 2. cum solo Bav.” Schw. Photius, Τοῦτον: ὅπου τὰ ὄψα πιπράσκειται ὥσπερ τὸ, (Eupolis,) Παρήλθον εἰς τὰ σκόροδα καὶ τὰ κρόμμνα, καὶ τὸν λιβανωτόν.

P. 70. col. 2. l. 2. *post* εἶχε *insere*, Herodot.

P. 77. col. 1. (Addend. p. 649. *post* Heynium. *insere*.) Ptolemæi Geogr. lib. i. c. xiii. p. 15. l. antepen. ed. Bertii, Ἀργαρικόν. “Γαργαρικὸν p.” adscriptum repperi margini exemplaris quondam fortasse PEARSONIANI penes exquisitissimam eandem et locupletissimam Bibliothecam Blicklingianam quod concessu Antistite Dominæ Nobilissimæ inspexi: PEARSONO, inquam, Gens Britannica *Rebus opima bonis, multa munita virum vi, Nil tamen hoc habuisse viro præclarius in se, Nec sanctum magis et mirum carumque videtur.*

P. 81. col. 1. l. 19. *post* Boeckhius. *insere*, ἡμένω maluit Thierschius, quem vide in *Act. Monac.* T. 11. p. 426.

P. 91. col. 1. l. 11. *post* Βρώματα *insere*, Λισσὴ promontorium Gortyniæ, quod Cretes appellant, solenni more B proposito, Βλίσση vel Βλίσσῃν. Hemsterhusii Anecd. P. 1. p. 305.

Ibid. col. 2. l. 32. *post* — γεῖοι *insere*, B et Y plus semel confunduntur: *I' tolem.* Geogr. p. 59. Ἀνοβαίων — Ἀβροβαίων in margine exemplaris Blicklingiani. Ibid. Ναυαλία in textu; Ναβαλία in margine. Ibid. p. 64. ΑΠΑΒΙΣΚΟΙ in textu; ΑΠΑΥΙΣΚΟΙ in marg. vide infra ad v. ΑΑΒΡΟΣ.

P. 92. col. 1. l. 40. et p. 31. “Ἰουονερνίας P.” margini exemplaris sui forte adscripserat Pearsonus.

P. 103. col. 2. l. 5. *post* “vii. 2.” *insere*, Polyb. iv. p. 282. C.=iv. xii. 11. αἱ μὲν αὐτῶν εὐθέως διαμένοντες ἀράκτως ἐποίησαντο τὴν ἀναχώρησιν ἐπὶ τὰς παρακειμένας πόλεις: sic Codices et editiones, quam in διακλίναντες μετανῆναι Casaubonus, διαρρέοντες Gronovius; διαβαίνοντες cum Reiskio Schweighæuserus; facilius esset rescribere διανεμόντες, digredientes.

P. 120. col. 1. l. 23. *post* “268” *insere*, ΘΕΡΙΩ Photius, Θεριῶ καὶ κομιῶ καὶ ποριῶ καὶ ὀριῶ καὶ πά τα τὰ εἰς ἑῶ βαρύτονα καὶ ὑπὲρ δύο συλλαβὰς βραχυνόμενον τὸ ἰ ἔχοντα, ἐν τῇ μέλλοντι ἄνευ τοῦ σ ἐκφέρουσιν Ἀττικοί· τὰ γοῦν ὀριστικὰ καὶ ἀπαρέμφατα· τὰ δὲ ὑποτακτικὰ οὐδαμῶς· σολοικισμὸς γὰρ τὸ εἶν θεριῶ καὶ εἶν κομιῶ· ἐφ' ὧν δὲ τὸ ἰ ἐκτείνεται, καὶ σὺν τῇ σ ὁ μέλλων λέγεται χρόνος, καὶ ἐκτεινομένης τῆς παρεσχέτης συλλαβῆς· οἷον δανείζω, δανείσω· οὐκέτι δὲ τὸ δανείω· βάρβαρόν οὕτως ὥστε καὶ τοὺς Ἀθηναίους φασὶν ἀθρόως εἰς ἐκκλησίαν συναθροισθέντας ἐπὶ τῶν διαδόχων· ἐπειδὴ εἰς ἀπορίαν καθεστήκεσαν χρημάτων· ἐπειτὰ τις αὐτοῖς τῶν πλουσίων ὑπισχεῖτο ἀργύριον, ὥτω πως λέγων, ὅτι ἐγὼ ὑμῖν δανείω· Θορυβεῖν· καὶ οὐκ ἀνέχεσθαι λέγοντος διὰ τὸν βαρβαρισμόν·

καὶ οὐδὲ λαβεῖν τὸ ἀργύριον ἐθέλειν· ἔτις αἰσθόμενος ὁ μέτοικος, ἢ καὶ ὑποβαλόντος αὐτῷ τινὸς, ἔφη, δανείσω ὑμῖν τοῦτο τὸ ἀργύριον· τότε δὲ ἐπαινέσαι καὶ λαβεῖν· διὰ τοῦτο· βαδίσω καὶ βωδιῷ ἀμφοτέρω δόκιμα· ἐπεὶ καὶ αὐτὸ τὸ ἐνεσθηκὸς ἐκατέρως λέγεται, καὶ ἐκτεινομένου καὶ συστελλομένου τοῦ ἐν τῇ μέσῃ συλλαβῇ ἱ· οὐκέτι δὲ ἀγορῶ (infra, p. 121.) οὐδὲ κολῶ (supra, p. 117.) οὐδὲ γὰρ ὅλως τὸ ἱ παραλήγει.

P. 147. col. 2. l. 17. *post* ΥΠΕΔΕΧΣΑΤΟ *insere*, l. 12. ΕΠΡΑΧΣΑΝΤ *extundere* tentavit Thierschius, sed mox factum pœnituit; et ΕΛΛΑΧΣΑΝΤ (i. e. ἡλλάξαντ') solerter consecutus est Dobræus in Diario Erudit. (*Cl. Journ.* No. XXVII. p. 187.); atque in eandem conjecturam inciderunt Adolphus Longius et Schæferus, quam comprobaverunt Viri eruditissimi, Thierschius, Seidlerus, Spohnius et Reisigius. Acta Monac. T. 11. p. 427.

P. 178. col. 1. l. 2. *post* Burgess *insere*, Photius, Πέμπτα (sic): πέντε καὶ Αἰολεῖς καὶ Ἴωνες καὶ Ἀττικοί· πεμπτάζειν γὰρ τὸ κατὰ πέντε ἀριθμεῖν· καὶ πεμπώλαρχον· καὶ Πλάτων πέμπελα, καὶ Ξενοφῶν.

P. 179. col. 2. l. 26. *post* Ἀθηναῖοι *insere*, Photius, Ἴωνες: Ἀσιῶται καὶ Ἀττικοὶ Ἀθηναῖοι.

P. 181. col. 1. l. 46. *corrigere* μέχρι.

Ibid. l. 49. *post* ἐπιμειξίαν *insere*, Photius, Παρασύγγης: εἶδος μέτρον Περσικοῦ, ὃ ἐστὶ στάδια τριάκοντα.

Ibid. col. 2. l. 11. *post* καλός] *insere*, Photius, Παράδεισος—ἴσται δὲ τοῦνομα Περσικόν, καὶ λέγεται φαρδαιθί. Idem, Κύρνος: ἐρώμενος Θεόγνιδος Μακεδόνες δὲ τοὺς σκοτίους κύρνους καλοῦσιν. Idem, Σκοῖδος: ταμίης τις καὶ διοικητής· Μακεδονικὸν δὲ τὸ ὄνομα διόπερ Μένανδρος ἐν Κιθαριστῇ Σκοῖδον Διόνυσον λέγει.

P. 182. col. 1. l. 22. *post* "p. 308." *insere*, Photius, Νόμος: —Δωριεῖς δὲ ἐπὶ νομίσματος χρῶνται τῇ λέξει· καὶ Ῥωμαῖοι παραστρέψαντες νοῦμμον λέγουσιν.

P. 184. col. 1. l. 20. *post* l. iv.] *insere*, Photius, Φαρμάκος; τὸ κάθαρμα· βραχέως· οἱ δὲ Ἴωνες ἐκτεινοντες λέγουσι τὸ φάρμακον· οὗτοι γὰρ διὰ τὴν τῶν βαρβάρων παροίκησιν ἐλυμήναντο τῆς διαλέκτου τὸ πάτρων· τὰ μέτρα· τοὺς χρόνους· δηλοῖ καὶ Ἰππώναξ.

P. 188. col. 1. l. 19.—*jucundissimas ex græcis litteris v et 2 non habemus.*†—† *jucundissimas ex Græcis litteras non habemus*, —e Codice Turicensi Spaldingius, ut videtur, qui monet editiones quasdam inserere hanc appendiculam v et 2 ex interpretibus.

Ibid. l. 28. *ut in zephyris, zopyrisque.*†—† *ut in Ephiris et Zephyris.* Sic Codices Turicensis et Florentinus summa et antiquitate et præstantia; quorum posterior voculam quæ hac forma, que, alteri nomini annectit. Spaldingius et Butmannus.

P. 190. col. 1. l. 5, 6. *quiddam*\*—\* *surdum quiddam et barbarum efficiunt sonum*, Codices Turicensis et Florentinus: hinc Badius *post quiddam* distinguit; atque *et, id est*, interpretatur; vide

Ar. Plut. 29.: maluit Spaldingius, *surdum quiddam et absonum efficiant*, "quæ bonis et ipsa mititur libris."

P. 190. l. 9. *¶ nam illa.*—† *Nam et illa* Codices Turic. et Flor.

Ibid. l. 10. sexta est †—† *est sexta* Codic. Turic. et Flor.

Ibid. l. 14, 15. proximam ¶—¶ *proxima* Codices Turic. et Flor.; distinguit ideo aut *Spaldingius* aut *Butmannus*; quæ, etiam cum vocalem proxima accipit quassa quodammodo, utique quoties aliquam consonantem frangit, ut in hoc ipso frangit, multo fit horridior — ut in hoc ipso frangit, supplet ed. *Vascosan.* 1549.

P. 192. col. 2. n. 6. l. 5. "2075:" adde, "*prælatæ cum Venetis Parrhasius, Petrecinus, Phœnix et Micyllus; prælatæ etiam Codex Patricii.*" *Santenius.*

P. 193. in teatu, l. 4. corrige 156—162.

Ibid. col. 1. n. 7. l. 2. post v. l. *insere*, "*vertit etiam Phœnix.*" *Lennepius.*

P. 195. n. 9. lege "*Veneta et Phœnicis Parisina.*"

Ibid. n. 10. l. 4. post R. B. *insere*, et "*Micyllus in Addendis et Corrigendis.*" *Santenius.*

P. 196. col. 1. l. 3. denotat: *adde*, conf. v. 901. et Geo. iii. 448.

Ibid. l. 8. post *Veneta insere*, *Parrhasius et Phœnix.*

Ibid. l. 16. post *violens insere*, sic etiam utraque *Veneta*, *Parrhasius*, et *Phœnix.*

Ibid. col. 2. l. 36. post "B. 6." *insere*, sed vide *Lennepius* in *Addend.* ad l.

P. 198. col. 1. l. 20. post *Commelin. insere*, cum *Parrhasio et Petrecino.*

Ibid. l. 22. lege, *Æolis ex Venetis et Parrhasio Taylorus, Æolis Brissæus et Putschius.*

P. 209. col. 2. l. ult. "1. xxx.:" *adde*, Ptolem. l. xv. p. 18. τὴν δὲ Παβένναν πρὸς χειμερινὰς ἀνατολάς—"Παυένναν P. Παυένναν et Πάβενναν P." in margine exemplaris *Blicklingiani*. Post paullo, Πάλιν τὴν Πίσαν ἀπέχειν Παβέννης—"Πίσαν φησὶν P. ῥαβούεννης, PP."

P. 215. col. 1. l. 29. post "p. 83." *insere*, vide *Hemsterhusii Anecdota*, P. 1. p. 295.

P. 216. in textu, l. 6, 7. ΠΡΟΚΟ-ΝΕΣΙΟ<sup>38. a.</sup>—38. a. *Xenoph. Hellen.* i. i. 12. ἐς Προκόννησον. Sed vide *Schol.* ad *Apoll. Rhod.* ii. 279. Inscriptionem etiam *Coll. Trin. Cant.* ΤΡΟΙΗΝΙΩΝ ΤΡΟΙΗΝΙΟΙ (non Τροιῆ.) semper exhibere monet desideratissimus *Dobrawæus* in *Addend.* ad *Aristoph.* p. (133.) 11. *Strabo* xiii. p. 888, 13. Καλοῦνται Ἐκατόννησοι συνθετῶς, ὡς Πελοπόννησος, κατ' ἔθος τι Ν γράμματος πλεοράζοντος ἐν τοῖς τοιούτοις, ὡς Μυόννησος, καὶ Προκόννησος λέγεται, καὶ Ἀλύννησος, ὥστε Ἐκατόννησοί εἰσιν, οἷον Ἀπολλώννησοι.

Ibid. l. 9. ΕΑΝ ΔΕ ΤΙ ΠΑΣΧΟ<sup>39. a.</sup>—39. a. *Herodot.* viii. 115. ἢν τι πάθῃ.



P. 216. l. 9. **ΜΕΛΕΔΑΙΝΕΝ**<sup>39. b.</sup>—39. b. Hippocrates de Morb. mulier. p. 598.—ὥδε μελεδαίνειν, ὅπως—*hoc modo curam medicam adhibeto, ut*—. Inscript. Polidæa. v. 2. **ΣΕΜΑΙΑ**, ex quo Σήμαινον Thierschius, σημαίνειν (i. e. σημαίνειν) legendum, putat Boeckhius ad Inscript. Ant. P. 11. p. 301.

P. 275. col. 2. l. 26. resarcit: *adde*, In Virgillii loco vexatissimo tenuia *R* vestigia jam olim mihi comparere videbantur; Geo. i. 483. *nec tempore eodem Tristibus aut exilis fibræ apparere minaces, Aut putæis manare cruor cessavit*: Rescribe, *pu*llis. Rem dirimit Lucanus in Phars. i. 614. sqq. *Nec crudr emicuit solitus: sed vulnere largo Diffusum rutilo nigrum pro sanguine virus. Et mox, sanicm per hiantes viscera rimas Emittunt.*

P. 278. col. 2. l. 28. *post* “102, 32.” *insere*, Ter. Maur. 272. *Sic et Patroclen Hectorea manu perisse. Vide Santenii Addend. ad l.*

P. 281. l. ult. (in Addendis ad l. “Carm. III. xii. 2.”) *adde*, *Pind. Pyth. v. 61. ὃς ἔχεις καὶ πεδὰ μέγαν κάματον Λόγων φερτάτων Μναμήϊον.*

P. 284. col. 1. l. 19. *post* ἀπέϊπε *insere*, *Photius, v. Ῥήτρα*—παρὰ Λακεδαιμονίοις ῥήτρα Λυκούργου νόμος, ὡς ἐκ χρησμοῦ τιθέμενος

P. 293. col. 2. l. 25. *post* “breakers” *insere*, [*Photius, Ῥαχίαν οἱ Ἀττικοὶ τὴν ἀκτὴν καὶ τὸν τόπον αὐτὸν, ὧι προσαρτάει τὸ κύμα καὶ Θουκυδίδης [iv. 10.] οὕτως οἱ δὲ Ἴωνες τὴν πλήμην ἀμπωσιν δι τὴν ἀναχώρησιν.*]

P. 300. col. 2. l. 36. *post* ἱρῶ *insere*, *Photius, Οἰκουρὸν ὄφιν: τὸν τῆς Πολιάδος φύλακα καὶ Ἡρόδοτος Φύλαρχος δὲ αὐτοῦ δύο.*

P. 301. col. 1. l. 17. *post*—πειν *insere*, “*Aristophanis est δειπνον κατὰ μῆνα προπέμπειν*, vel, quemadmodum melius habet *Suidas*, (v. Ἐκάτην,) κατὰ μῆν ἀποπέμπειν.” *T. H. ad Lucian. T. i. p. 331. col. 1. et ad Plut. l. c.]*

P. 319. col. 1. l. 22. *post* “B. 9. HSt.” *insere*, *νυμφῶν τέ τινων καὶ Ἀχελώου ἱερὸν ἀπὸ τῶν κορῶν τε καὶ ἀγαλματῶν εἶναι. Ἀχελώων Cod. Clarkio-Bodl.*

*Ibid. col. 2. l. 21. corrige, lapsusque.*

P. 340. col. 1. *post* p. 185. *insere*, *Sallust. Jugurth. cii. Quem ubi cunctari accepit, dubium belli atque facis rationes TRAHERE;*—.

P. 341. (Auct.) col. 1. l. penult. *adde*, Hinc idem nomen ab Horatio apte ei transfertur, qui prisca vocabula subtiliter *jungendo* quandam gratam novitatem attulit; A. P. 47. *Dixeris egregie, notum si callida verbum Reddiderit junctura notum. Conf. 242. Eadem figura de decoro numerorum incessu utitur Persius, Sat. i. 63. carmine molli Nunc demum numero fluere, ut per leve severos Effundat junctura ungues. Item de versibus incomitis, v. 92. Sed numeris decor est et junctura addita crudis.*

P. 360. col. 2. l. 4. *lege* (“Ἐστὲ τε aut Ἑστὲ τε Codices et Editiones).

P. 360. l. 9. *corrigere*, Mahr, 1644. pp. 226, 7. et 1685. p. 266.

P. 368. col. 1. l. 21. *post* θεοί *inscre*, Evang. D. Marci ix. 23. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τὸ, εἰ δύνασαι πιστεῦσαι, πάντα δυνατόν τῷ πιστεύοντι· Τὸ R. Stephani operarum vitium ... erratis sublatum. Lege, τί, “εἰ δύνασαι;” δύνασαι πιστεῦσαι· πάντα δ. τ. π. MARKLANDUS.

• P. 387. col. 2. l. 10. *lege*, 6. ποῖ τίς ἂν τράποιτο Cqd. Borg., ποῖ τίς οὖν.

P. 396. col. 1. l. 12. *post* 292 *insere*, Photius, Οἰκίδιον· τὴν δευτέραν συλλαβὴν ἔκρείνουσιν, ὡς καὶ χρυσίδιον καὶ τὰ ὅμοια.

P. 397. col. 2. l. 24. *lege*, ἡμιδιπλοίδιον et l. ult. *lege*, p. 382.

P. 399. col. 2. l. 24. *post loco insere*, [Photius v. Παράστασις — Porsonus Ἐκεῖσε junctim scribit, non Ἐκεῖ σε, ut Bentleius, deceptus a Clerico Latinam versionem Suidæ clam secuto. P. P. D. ad Phot. p. 706.]

P. 402. col. 1. l. 13. *post* P. P. D. *insere*, Photius, Πλεῦμων διὰ τοῦ λ· καὶ Ὅμηρος· [Il. Δ. 528.] πάγη δ' ἐν πλεῦμονι χαλκός. πνεύμονι editiones.

P. 406. col. 1. l. 34. *lege*, qui in Diatr. ad Eur. p. 229. A.

Ibid. col. 2. l. 24. *post* ὁρᾷ *insere*, sed ἀεὶ σφοδρῶν Valck. Diatr. ad Eur. p. 186. B.

P. 423. col. 2. l. 22. *corrigere*,—docuit, Æschylus confirmat.

P. 428. col. 1. l. 9. *lege*, παγκρατιασταί.

Ibid. l. antepen. *post* “debebat” *insere*, Photius, Ἰγνηγόρειν καὶ ἐγρηγόρειν· φησὶ Μένανδρος.

Ibid. col. 2. l. 29. *post* ἂν *insere*, ἀπεπεφεύγη fortasse voluit librarius; sed ἀποπέφευγα quam mox recurrens eum oculis remissioribus intuentem in fraudem illicere potuit.

Ibid. l. 33. *corrigere* facili.

P. 456. col. 2. l. 7. *post* κάτω *insere*, Photius, Ἐφώδευσαν· ἐπέτρεχον.

P. 458. col. 2. l. 9. *post* R. P. *insere*, Photius, Καυκίας· ἀνεμος ἀπὸ Καΐκου τοῦ ἐν Μυσίᾳ ποταμοῦ.

• P. 469. col. 1. l. 36. *post* εὐκοσμίᾳ *inscre*, Etym. M. p. 736, 23. Συμβηγνέως·—καὶ τὸν τύραχον τύρβην, ὡς Ἀριστοφάνης ὁ γραμματικῆς.

P. 476. col. 1. l. 17. *post* Δεύθης *insere*, “Plato Euthydemo p. 293. D. H3t. 277, 26. Bas. εἰ, ἣν δ' ἐγώ, Εὐθύδημε· τὸ γὰρ λεγόμενον, καλὰ δὴ πάντα λέγεις. Sic et Mss. quantum constat. Porsonus, “καλὰ πάντ' ἄγεις.” [Ita scil. schol. Ruhnck. p. 97.] “Lege cum Abreschio, Hesychio, Photio, Suida, καλὰ δὴ παταγείς.” Photius: καλὰ δὴ παταγείς ἀντὶ τοῦ λέγεις.” Dobræus ad l. Plato de Rep. ii. p. 383. A. 5. ῥήτε ἡμῖν ψεύδει παράγειν ἐν λόγῳ ἢ ἔργῳ; •

Ibid. col. 2. l. 35. *post* πέπρακται *insere*, Act. D.D. Apost. xvii. 25. οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται προσδεόμενός τις, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα.

P. 482. col. 2. l. 1. *corrigere*, PRÆT. p. vii.

P. 487. col. 2. l. 27. *post* 313, 1. *insere*, Evang. D. Marci xii. 27. Οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ Θεὸς ζώντων. Leni transpositione lege, οὐκ ἔστιν ὁ Θεός, Θεὸς νεκρῶν, ἀλλὰ ζώντων, ut in D. Matth. xxii. 32. Οὐκ ἔστιν ὁ Θεός, Θεὸς νεκρῶν, ἀλλὰ ζώντων. Posterior Θεὸς apud D. Marc. in Codicibus primariis deest. MARKLANDUS.

P. 492. col. 2. l. 3. *post* πλημμελούμενον *insere*, Soph. Ant. 208. τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων. προσέξουσ' e cod. Augustan. dedit. Hermannus.

P. 494. col. 1. l. 46. col. 2. l. 40. quomodo digerenda sunt, digeres; οὐγκαλυμὸς supra p. 375. οὐκ Equit. 665. ὀυμός Hec. 1219. Lys. 1214. Eubulus apud Athen. xi. p. 467. C. ὀνδον Ran. 1769. ὀνπιβάτης Aristoph. in Babylonis. R. P. PRÆF. li.---lv. ὀνπιβέων Eum. 849. ὀνχίνος Vesp. 1428.; vide supra p. 446, (et Monthly Rev. Sept. 1786. p. 182.) 'Οὔφης Æschyl. Choeph. 542. ὠμοκρατὴς Soph. Aj. 205., R. B. N. B. ὀυκελεύσας, vel ὕκελεύσας, i. e. sive crasis, sive elisio, nunquam Græcis cognita est. Porsonus ad Or. 591.—τοῦγγαιον Æschyl. Suppl. 155. Θουκάτειον Ar. Lys. 63. R. B.; vide Gray, p. 167. τοῦμον Eum. 453. 1023. τοῦμπαλιν Æschyl. P. V. 202. Agam. 1426. τοῦπίπεμpton Ar. Daetaleusin xxxii. R. P. Advers. p. 280. Nub. 991. τᾶγαλμ' ἀναπλάττειν lege τᾶγαλμα metri gratia, inquit Kusterus in Epist. ad Bentl. in Mus. Crit. Fasc. vii. p. 416. sed ut sæpe per α, regerit Bentleius, præfertur synalæpha, non per ω, ut τᾶγαθὸν pro τὸ ἀγαθὸν, atque hic itidem ex brevi syllaba fit synalæpha longa. Ergo et stare potest τᾶγαλμα. Ibid. p. 447. Inscriptio Leucad. apud virum eruditissimum, H. J. Rose, p. 14. fig. 2. l. 5, 6. ΤΑΠΟΛΛΟΝΟΣ, eruit Dobræus p. 28. "τὴνθρόπον, τάληθους, τάργυριον." R. B. ταστέρος Vesp. 1007. τοῦρανὸς incerti Comici loco apud Porsonum in Opusc. pp. 228—231. ἀπὸ τοῦρανὸς in Ar. Pac. 198. Cod. Rav.; vide Dobræum in Addend. ad Aristoph. p. (138.) ταῦτοῦ (τοῦ αὐτοῦ) passim, et apud Bentleium ad Mead. p. 253. ταῦτὰ Iph. A. 37. etc.—τῷ Ἀγαμέμνονος, τἀγαμέμνονος Iph. T. 769. R. P.; conf. Elms. ad Ach. 728. 855.; sed τῇ οἰκίᾳ Vesp. 823. Hotibio ad Ran. 169. arrisit. In Corpore Inscript. Antiq. P. 1. p. 55. comparet Epigraphe xxxix. Προπε-Μι-letum reperta ΤΩΠΟΛΛΩΝΙ "crasis Ionica." Addere libet Il. B. 651. Μηριόνης τ' ἀτάλαντος Ἐνναλιῶνδρεϊφόντη. Sappho ad Ven. 11. Πυκνὰ εἰνεῦντες πτέρ' ἀπ' ὠρανῳθέ—ρος δία μέσσω—οἱ ἐγώ. Hec. 442. sed Οἱ γ' ὧ edd. 2, 3.; et οὔμοι, vel οἰμοὶ 334.

P. 503. col. 1. n. 198. Photius. Εὐέλκος: εὐήλιος Ἀριστοφάνης.

P. 508. col. 2. l. 12. Schneiderus: adde, Ptolem. Geogr. p. 78. Σελινοῦντος Σελην. in margine exemplaris Blickingiani.

P. 516. col. 2. l. 12. *corrige*, L.

P. 518. col. 1. l. 7, 8. *corrige*, fuerat cognominata.

P. 524. col. 1. n. 222. l. 8. *post* v. xiv. *insere*, Photius, Λιπέρινητες: ἤτοι λιποπολεῖς ἢ πένητες τὸ δὲ ὄνομα καὶ παρὰ τοῖς κωμικοῖς, ὅτ' ἂν παραδῶσι τοὺς Ἰωνας.

P. 543. col. 2. l. 32. *post* ΜΕΛΛΟΝΤΩΝ *insere*, Euseb. Hist. Eccles. ii. p. 46. Paris. 1678. ὁσος περὶ ὧν νήψας ὁ νοῦς εὐχεται καὶ καταρᾶται· Legendum, ΝΩΕ εὐχεται—. Conf. Gen. ix. 25—27. In macula huic contraria eluenda optime rem confecit *Riskius* ad Istei orat. de Philoctemon. p. 62=p. 93. *Bekker*. Sed huiusmodi instauratio est loci periculosius laborantis, ut eam laudare sit injuriam facere; *Photius*, Σῶκον ἐφ' Ἑρμῇ· τὸ ἐγκείμενον εἰς ὠφέλειαν τῷ βουλομένῳ· τὸ γὰρ πρῶτον φανέν σῶκον Ἑρμῇ ἐτίθεσαν· οἱ δὲ πάροντες ἦρον. “*hro* *codex* planissime; unde, quum h. i. e. η pro κ cepissent, geographiam auxerunt, οἱ δὲ Πάρνοτες Κρόνῳ. An Thracas (Arist. Ach. 152) somniabant? Ceterum lege παριόντες. Contrario errore Λιβύη in λίμνη mutarunt p. 652, 20.” Locus est, Φοινίκων συνθήκη· οἱ τὴν Κυρρηδύνα κτίσαντες Φοινίκες ὅτε προσέπλευσαν τῇ Λιβύῃ, ἐδεήθησαν τῶν ἐγχωρίων, &c. DOBRÆUS.

P. 544. col. 2. l. ult. 27. *adde*, Micyllus in margine: *vocibus. Santen*, in Addend. ad l.

P. 548. col. ult. *adde*, Vide supra ad p. 429, 2. et Cens. Crit. (*Crit. Rev. June*, 1803, p. 142.)

P. 550. col. 1. l. 7. *post* μανθάνων *insere*, *Photius*, Σκαλαθურματα· σκαριφήματα· Ἀριστοφάνης. Forsan Σκαλαθυρμάτια. *Albertus* apud *Dobræum*.

*Ibid.* col. 2. l. 5. *post* “998.” *Photius*, Ὀλίγα ἄττα· ὀλίγα τινά.

P. 562. col. 1. l. 11. *corrigere*, hephthemimerin trochaicam.

P. 563. col. 1. l. ult. *post* Ἄρην *insere*, *Aristophanes* apud *Photium* Ναύφαρκτον βλέπειν· φησὶν ἐπὶ τοῦ περιαρθροῦντος καὶ σεμνῶς ἰόντος· Πρὸς τῶν θεῶν ἄνθρωπε ναύφαρκτον βλέπεις. *Idem*, Συρμαίαν βλέπων· ἀντὶ τοῦ, ναυτιῶν.

P. 577. col. 1. l. 5. Ms. F. *adde*, *Photius*, Ἑώρων· οἱ Ἀττικοὶ λέγουσι· τὸ δὲ ἀναλόγον (Cod. Gal. inc. λόγον, f. 11. c. 1.) ἔρων· τὰ γὰρ ἀπὸ τοῦ ὁ ἀρχόμενα ῥήματα κατὰ τὸν ἐνεστώτα χρόνον, ἐπὶ τοῦ παρεληλυθότος ἢ ἀπ' αὐτῷ τοῦ ὁ πάλιν ἄρχεται, ἢ ἀπὸ τοῦ ὦ· λέγουσι δὲ ὅμως καὶ ἔρων ἀνευ τοῦ ε· οἱ νεώτεροι· Θουκυδίδης δὲ μόνος ἔώρων.

P. 584. col. 1. l. 3. *post* R. B. *insere*, *Photius*, Μύρμηκος ἀτραπός· ἐν Θεσμοφοριαζούσαις Ἀριστοφάνης· ἀντιφωνεῖ δὲ ἢ τί τοιοῦτο διὰ τὴν βραχύτητα· ἔστιν Ἀθήνησι Μυρμηκος ἀτραπὸς ἐν Σκιβωνιδῶν ἀπὸ Μύρμηκος τοῦ Μελανίππου τοῦ Κύκλωπος τοῦ Ζευξίππου.

*Ibid.* l. 8. *post* ὅλον *insere*, *Cicero* de Orat. I. § 59. *Hoc nos si facere velimus, ante condemnentur ii, quorum causas receperimus, quam toties, quoties præscribitur, Pæanem, aut Minuritionem cilarimus.*

P. 593. col. 2. l. 9. *post* p. 25. *insere*, *Photius*, Πάρνης· τὸ ὄρος Θηλυκῶς· Ἐς τὴν Πάρνηθ' ὀργισθεῖσαι φροῦσαι κατὰ τὸν Λυκάβηττον· Ἀριστοφάνης Νεφέλαις καὶ ἐξῆς. Fragmentum desumptum est e Nub. prioribus. *PORSONUS* ad Ran. 10881, 9. Nub. 322.

Βλέπε νῦν δευρὶ πρὸς τὴν Πάρνηθ'· ἥδη γὰρ ὀρῶ κατιούσας Ἑσυχῇ αὐτάς.

P. 599. col. 2. l. 4. *post* "744." *insere*, Photius, Ὁμνῶναι καὶ ἀμνῶναι: διττῶς λέγουσιν· μᾶλλον δὲ διὰ τοῦ ναί· καὶ ξευγνύναι καὶ τὰ ἄμοια.

P. 606. col. 2. l. 17. *post* "correctio *insere*, Sic etiam Vet. Cod. Patricii." Santenius.

P. 611. col. 2. l. 2. *lege*, -β. ν." TYRWHITTUS.

Ibid. l. 11—16. "Fortasse, —καὶ ὦν—."

P. 666. [xv.] l. 1. *corrige*, σκορπίος, et csl. 1. l. 1. *lege*, 9. Photius, Ὑπὸ παντὶ λίθῳ σκορπίος: ἐλλείπει, ὕπεστιν λέγεται ἐπὶ τῶν κακοήθων καὶ ἐπὶ ἐριστικῶν. Conf. eundem in vv. Πάντα λίθον κινεῖν.

P. 658. Addend. ad p. 226. *lege*, quem vide, et Hemsterhusii Anecdota P. 1. p. 176.

Ibid. ad p. 241. *corrige*. F.

### A Brother of the Poet Alcæus fights under Nebuchadnezzar. By C. O. MÜLLER.

AN FRAGMENT of Alexander Polyhistor, which has been preserved by the Armenian translation of Eusebius, and which has lately attracted a great deal of attention, (Niebühr on the Armenian translation of the Chronicle of Eusebius in the Transactions of the Academy of Berlin, 1820-21, and Gesenius' Commentary to Jesaia, i. p. 999.) contains a notice taken from Berosus, that the Assyrian king *Sanherib*, between Olymp. 20 and 25, fought against the Greeks who had made an invasion brated in Cilicia. Abydenus mentions there, on the same authority, that the successor of Sanherib, *Assarhaddon*, marched through Asia Minor with a large body of mercenaries, among which there were also Greeks. With this notice, which we have lately obtained, we shall endeavor to connect another, of which we were in possession a long time ago, but of which no use has as yet been made.

Strabo (xiii. p. 614. Casaub.) has mentioned among the celebrated Mityleneans, also a brother of Alcæus, Antimenidas, in the following words: καὶ τὸν ἀδελφὸν Ἀντιμενίδα, ὃν φησιν Ἀλκαῖος Βαβυλωνίῳ συμμαχοῦντα τελέσαι μέγαν πόλεον καὶ ἐκ πόνων αὐτοῦς ῥύσασθαι κτείναντα ἄνδρα μαχαίταν, ὡς φησι, βασιλῆων παλαιστὰν, ἀποκτόντα μόνον ἄνιαν τ' ἀχέων ἀποπέμπων. The editors of Strabo have not noticed this unintelligible passage, only that

Tzschucke wrote *μαχάταν*, and Koray *κτένναντα*; but Blomfield has corrected it, though in an unsatisfactory manner :

τέλεσεν μέγαν ἄθλον  
κὰκ πόνων σφ' ἐρύσατο  
κτείνων ἄνδρα μαχαί-  
ταν βασιλῆα παλαιστὰν  
ἀπὸ λοιγόν τ' ἀμύνων  
ῥήνιαν τ' ἀχέων ἀποπέμπων.

'Ονίαν is put, instead of ἄνιαν, with a dialectic form, which, Apollonius, de Pronom. p. 381. Bekker., ascribes to Alcæus. The passage would have been amended a long time ago, if it had been remembered that *παλαιστὰν* does not only mean a wrestler, but also the breadth of a hand; which significations lie nearer to each other, than it seems at first: since *πάλη* meant originally the reverse of *πύγμα*, the flat hand, which the wrestler was not allowed to clench, and whose breadth was used as a measure of length. Thus *παλάμη*, *palma*, *palmus*, *παλαίω* and *παλαιστής*, *παλαιστή* or *παλαστή*, are connected together. The passage can, therefore, be restored with very little alteration: ὃν φησιν Ἀλκαῖος Βαβυλωνίοις συμμαχοῦντα τελέσαι μέγαν ἄθλον καὶ ἐκ πόνων αὐτοὺς ῥύσασθαι, κτένναντα ἄνδρα μαχατὰν, ὥς φησι, βασιλῆιον, παλαιστὰν ἀπολείποντα μόνον μίαν πάχυν<sup>1</sup> ἀπὸ πέμπων—i. e. since he killed a royal champion, probably one of the Satellites, whose length was only by the breadth of the hand, i. e. three inches less than five yards, i. e. 7½ feet. Ἀπολείπειν τί τινος or ἀπὸ τινος, to be wanting something for a measure or a number, (which Herodotus expresses by *καταδέειν τινὸς ἕς τι*,) is a good expression: Hesiod<sup>2</sup> says nearly in the same way, *μήτε τριηκόντων ἐτέων μάλα πόλλ' ἀπολείπων*.

But perhaps the genitive of the Æolic numeral *πέμπε* seems strange; since our grammarians say nothing of a declension of the Cardinals beyond four. And still we need not put *πέμπε*; since also Hesiod, in the passage above, declines *τριηκόντων*, which was imitated by Callimachus, and since Alcæus declined the numerals, which other Greeks did not decline. Thus is quoted from him, *εἰς τῶν δυοκαίδέκων*,<sup>3</sup> but which does not give a sense, and must be changed into *εἰς τῶν δυοκαίδέκων*. Now of δέκων, *τριηκόντων*, our *πέμπων* is a new and remarkable instance. I have left the accent of the preposition on purpose without anastrophe. Modern poets would perhaps have expressed them-

<sup>1</sup> Cod. Paris. *παχρον*.

<sup>2</sup> *Ἔργα* 698. cf. the Epigram on Phayllos.

<sup>3</sup> *Etymol. Mag.* v. *ἐνσί*.

selves in a more flowery way ; but it reminds us of the passage in the Bible, which tells us accurately that Goliath was five cubits and a span.

The choriambic verses with bases and logæedic end, the asclepiadic metre, which was also elsewhere used by Alcæus, (Hephæstion, c. 10. p. 58. Gaisf.) follow easily, supposing that Strabō quotes the poet literally :

κτέννας ἄνδρα μαχατὰν βασιλῆϊον  
παλαιστὰν ἀπολειπόντα μόνον μῆαν  
πάχεων ἀπὸ πέμπων.

But now let us proceed to the chief question :—Which was the war of the Babylonians in which Antimenidas took a part ? In order to answer this question, we must compare together the history of Mitylene and Babylon at the time before us.

We have fortunately pretty good information about both. At Mitylene, Pittacus attacked with the brothers of Alcæus, who were called Antimenidas and Kikis, the tyrant Melanchrus, and killed him (Plehn *Lesbiaca*, p. 170. and Diogenes *L.* i. 3. 74.) which happened, according to Suidas, (s. v. *Πιττακός* ; of Melanchrus Alcæus speaks in Hephæstion, c. xiv. p. 80.) about Olymp. 42. About the same time the Mityleneans fought, from their fortress Achilleion, with the Athenians, who had conquered Sigeion, and under the command of Phrynon ; on which occasion Alcæus ran away with the loss of his arms, as is well known.

Pittacus killed Phrynon, according to Eusebius, Olymp. 43, 1 ; for I shall pass over the calculations which are founded on the confused narrative of Herodot. (Valckenaer ad Herod. v. 95 ; the *Doriens.* vol. i. p. 168 ; *Lesbiaca*, p. 52.)

Mitylene was always divided into factions, and their heads became tyrants ; as Myrsilus, Megalagyrus, and the Kleonactides. (Strabo xiii. p. 617.) Alcæus rejoiced over the death of Myrsilus, and made that fine poem, which Horace imitated in the 37th ode of the 1st book. Alcæus and Antimenidas belonged to a party which had been expelled, and against whom Pittacus was appointed *Asymmetes* of Mitylene, (Aristot. *Polit.* iii. 9. Dionys. Hal. *Rom. Ant.* v. 73. from Theophrast.) probably in favor of a moderate democracy, against aristocratic pretensions. A general assembly of the people had chosen him (*ἔστασαντο τύραννον μέγ' ἐπαίνευντας ἀολλέες*) : he was, according to Alcæus, of low extraction (*καχόπατρις*) ; according to others, a Thracian by his father, perhaps from the Mitylenean colony *Ælios* ; yet he had, according to Diogenes, married a respectable woman, the daughter of Penthilus, who probably

was of the old princely family which had been expelled, and reconciled himself with Alcaeus; in which reconciliation probably his brother Antimenidas was comprehended. If we can trust the chronological dates of Diogenes, Pittacus came Æsymnetes Olymp. 47, 3. laid down his office 50, 1. and died 52, 3; although it may be objected, that the ten years of office and the ten years of quiet life appear to be poetical numbers; still as approximative numbers they may pass. Now I conclude from the words of Horace, (Carm. ii. 13.) *et te sonantem plenius aureo, Alcaee, plectro dura navis, Dura fuge mala, dura belli*; and from a passage of Strabo, i. p. 37, where a journey of Alcaeus to Egypt is mentioned, that Alcaeus went as an exile on board, and arrived as such in Egypt. Without particular reason, even wealthy people did not leave at that time their home, in order to make long journeys. Alcaeus could hardly travel for any purpose of trade, since Amasis opened only in Olymp. 52, 3. a regular intercourse with the Greeks. He probably made this journey between Olymp. 43, when he fought among the Mityleneans, and 47, when he wanted to return by open force into his country. And now then it is natural that his brother Antimenidas, who shared his fate, went about the same time into foreign countries. It is probable that Myrsilus became a tyrant soon after the death of Phrynon; and that the two brothers, as soon as they heard the tidings of his death, returned home, and endeavored to regain the privileges of their rank; and that the people, to keep them off, appointed Pittacus to the office of Æsymnetes. After Olymp. 47, Antimenidas, who was already, Olymp. 42, a leader of his party, could hardly have possessed yet that youthful strength and boldness which was requisite for a Babylonian campaign, and the heroic action which is related of him.

I confess that much of what we have said hitherto rests on probabilities; but the synchronism of the Babylonian history will help us to render our opinions more positive. I rely entirely on the dates of Berosus, which are founded on Chaldaic calculations, such as they may be gathered from Josephus, Eusebius, and the astronomical Canon, and which agree in general very well with the Chronology of Herodotus and that of the Bible. The era of Nabonassar, on which Berosus founded all his dates, begins with the Julian year 747: the Babylonian kings govern till to Nabopolassar, 122 years. Nabopolassar entered his reign with the 123d year of the era, 625 before Christ. An eclipse of the moon, which was observed by the Chaldeans



under Nabopolassar, and accurately determined by them, (see *Ideler* Transact. of the Academy of Berlin, 1814-15, p. 202. 224.) renders it quite certain, that the fifth year of this prince was the 127th of the era, 621 before Christ. Nabopolassar reigned 21 years: then follows Nabuchodonosor, or Nebuchadnezzar, who reigned 43 years, from 604 till 561. The conquest of Babylon by Cyrus took place, according to the most accurate dates of Berosus, 86 or 87 years after the commencement of the reign of Nabopolassar, 9 years before the death of Cyrus, about 539 before Christ; in which Berosus agrees perfectly with Herodotus. I remark here only, that the astronomical Canon in Syncellus is evidently corrupted, since he leaves out 19 years before Nabopolassar, and puts in, contrary to Berosus, as many years afterwards. According to Olympiads, Nabuchodonosor governs from 43, 4. 44, 1, till 54½. The Egyptian Pharaoh-Necho reigns, according to Herodotus, from Olymp. 40, 4, till 44, 4; with which also Manetho agrees, if the readings of Africanus are adopted for the Saitic dynasty, and if only the 6 years of Necho are changed into 18. Whilst the Babylonian empire was shaken to its very foundation by the Chaldean conquest, Necho spread his dominion in Asia as far as the Phrat; although the Babylonian historiographers, as may be seen in Alex. Polyhistor and Abydenus, represent him only as a rebellious satrap; and he forced, by the battle of Megiddo, the people of Israel to join him, which afterwards attached itself more to the Egyptian party than its prophets approved of. Then Nebuchadnezzar drew as the general of his father, who was still alive, a great army together, defeated the Egyptians, who had been reinforced by troops from Æthiopia, Libya, and Asia Minor. (Ezekiel xxx. 5. cf. xxxii. 22—32.) But it is not yet quite certain, whether the people Lud were really the Lydians (*Rosenmüller*, *Scholia* vi. ii. p. 377.) in the grand battle of Karchemisch, or Circesium, which happened, according to Berosus in Josephus, about the same time when Nabopolassar died.

We shall, therefore, assign to it Olymp. 43, 4. 44, 1, although, out of regard to the Biblical chronology, this battle is generally dated a few years before. Then the Chaldean forces made several expeditions through Syria, Phœnicia, and Judæa: Jerusalem was taken thrice, the second and third time probably in the 45th and 48th Olympiad: Nebuchadnezzar besieged Tyre, as Josephus mentions on Phœnician authorities, from the seventh year of his reign for the space of 13 years, therefore from Olymp. 45, 3. till 48, 4. when he retreated, probably,

without having conquered it, (Gesenius' Commentary to Jesaia; p. 711.) Egypt took continually a part in the war; and it was generally apprehended that the whole empire would fall into the hands of the Chaldeans, which however did not happen. About Olymp. 48. the prophet Ezekiel (xxix. 18, 19. cf. Gesenius, p. 713.) advised the Chaldean king, who had long besieged Tyre in vain, to turn his forces against Egypt, and to procure by its conquest money for the payment of his troops. Probably this army consisted of mercenaries, who were kept together by pay and booty; and amongst them were, no doubt, soldiers from *Javan*, who already, half a century before, had disposed of the throne of Egypt, and who formed the most valorous part of the Egyptian army.

It is evident that Antimenidas could not have taken a part in any other Babylonian war, than in this of Nebuchadnezzar against Necho and his successors. For even if he had left Mitylene before Olympiad 43, Babylon carried on no war in the west of Asia, which could have attracted him. But if he left his country in this Olympiad, then he came just in time for the battle of Circesium; and I confess that I am inclined to refer the passage of Alcæus to this battle the more, as the war, which was still carried on near the Phrat, had not yet ceased to be dangerous to Babylon. However, it may also be referred to a smaller battle in Syria and the neighborhood, in Olymp. 45 or 46. It is useless to ask, how Antimenidas came to join the Babylonian army; perhaps with the Lydians, since the reconciliation which took place through the mediation of Nebuchadnezzar, between Alyattes of Lydia, and Cyaxares of Media, proves that he stood in a friendly intercourse with the former empire: for, that Herodotus means Nebuchadnezzar by Labynetus, seems to me clearly proved. (Niebuhr, p. 56. Heeren Ideen, 1, ii. p. 184.)

If we are pleased to find the soldier of Mitylene fighting an Egyptian or a Syrian Goliath, our joy must yet be increased by bringing the two following verses of Alcæus, which are quoted by Pephæstion, (c. x. p. 88.) in connexion with the fragment above:

Ἡλθες ἐκ περάτων γὰρ ἐλεφαντίναν  
λαβὼν τῷ ξίφει χρυσοδάταν ἔχων.

The metre is entirely the same as that of the first fragment, although Alcæus did not often use it; but the sense shows, that the two lines formed a part of a poem addressed to Antimenidas, in praise of his heroic conduct. Antimenidas comes

from Babylon, which, according to the notions of the Greeks of that time, could not be far distant from the boundaries of the earth: an ivory sword-handle ornamented with gold, a costly work of Phœnician or Babylonian masters, who must have been famous in such kind of works, had become his share in the booty. And surely the glory of great actions performed in the distant East, especially after a long exile, was an inspiring subject for a poem; the loss of which, as those of the Æolic dialect in general, we bitterly deplore.

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## ILLUMINATED MANUSCRIPTS.

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SOME of those ingenious correspondents who occasionally enrich the *Classical Journal* with antiquarian communications, would much gratify many inquisitive persons besides myself, by stating their opinions respecting the origin of miniature painting; that branch of the art, I particularly mean, which was employed in the missals and romances of Europe, three, four or five centuries ago, and in the illuminated manuscripts executed nearly at the same time in different countries of Asia. The object of my present inquiry is, to ascertain whether we are justified in deriving from an Eastern source the style of miniature painting and illumination discovered in our old European manuscripts; or whether we may suppose that the artists of Persia and India were indebted to us for the skill which they evince. So strong a resemblance frequently exists between the pictures found in Romish missals and those of Persian books, that few would hesitate, on slight inspection, to pronounce them of the same school. Their merits and their defects are the same: they exhibit equal delicacy of pencil, and equal brilliancy of colors; which, generally, appear, both in the European and Oriental miniatures, to be of that kind denominated among us *body-colors*. The gold-paint (or so may be styled that substance which dazzles our eyes equally in both) seems destined to retain for ever its original splendor: whilst the silver-paint, mostly used in representations of steel or iron armor, the blades of swords, and streams of water, is found most commonly to have become blackish—a defect which it appears difficult to remedy; since even at this

time, in emblazoning coats of arms, our herald-painters can scarcely find any preparation of silver which does not speedily assume a leaden hue. But it is not merely in the colors or in the mechanical application of them, that we discover a striking resemblance between the old European and the Oriental paintings of manuscripts: we may perceive numerous faults which equally abound in both—a total disregard of proportion and perspective in drawing, of lights and shades, and too minute an attention to details: thus the painters enable us to count every hair in the beard of a man, or in a horse's tail and mane, at the distance of several miles. They rarely condescend to adapt the circumstances of their pictures to the age or country which furnishes the subject: the dresses and arms of their figures—the trappings of horses—the buildings—the furniture of houses, are all of the style and fashion prevalent in the painter's own day, and in the spot where he resided, although his object may have been to represent personages who existed two or three thousand years before, and in countries as many miles distant from his own. Here some lines may be appropriately quoted from a work, which, I have reason to believe, is but little known in England—the “*Anthologia Hibernica*,” a magazine or monthly publication, containing many curious and interesting articles: of this work, but one volume (for the year 1793) has hitherto fallen into my hands, although it is said that three or four more have been published. In the volume before me, (the first, p. 11.) we find some remarks on a Persian manuscript, containing the “*Loves of Joseph and Zuleikha*,” a celebrated poem of *Jāmi*, immortalised by the praises which Sir Wm. Jones bestowed on it. In illustration of his remarks, the writer annexes an engraving copied from one of the miniatures that adorn the Persian manuscript. To explain this picture, it must be observed that the Hebrew patriarch, Joseph, is considered as the Eastern Adonis, a model of perfect beauty; and the passion of his Egyptian mistress (by some Arabian authors called *Rail*, but more generally named *Zuleikha*), as recorded in the Mosaic history, has furnished a groundwork for some admirable Persian poems. The story of Joseph and Potiphar's wife is mentioned in the Koran, (Chapt. of Joseph, v. 30.) *Wā kala nesweton fi al medinati, &c.* “and the women of the city said among themselves, ‘the wife of the great man loves her young servant, &c.’” of which, when Zuleikha heard, she invited to a sumptuous feast all those scandal-talking ladies, and in the middle of the banquet caused Joseph to be suddenly introduced: such was the effect of his beauty, says

the poet Jami, that all those women, instead of cutting the oranges which they held in their hands, wounded their fingers." The picture represents them in such dresses as the Persian ladies wore about 250 years ago, when the volume was transcribed and illuminated. Two of the ladies appear bleeding from the ends of their fingers; and Joseph, who is splendidly arrayed in scarlet with gold spots, presents to his mistress a basin and ewer, resembling our modern coffee-pots: but every article of his dress is perfectly Persian. "I shall here," says the writer above quoted, "take occasion to observe, that in point of execution, vivid coloring, and profusion of gold, this miniature bears a striking resemblance to those of the old Romish missals; and that the Persian paintings, like them, never express the artist's idea of ancient habits and costume: thus Joseph's dress is nearly that of the modern Asiatics; and I have seen in missals on the Continent, the Roman soldiers of Pontius Pilate represented in the uncouth habits of the fifteenth century."

But among all the anachronisms of which Eastern artists may have been guilty, there is not, perhaps, one more ridiculous than that ascribed to an European painter, who delineated the patriarch Abraham preparing to sacrifice his son Isaac, by means of that most *unpicturesque* instrument, a large horse-pistol. It must, however, be acknowledged, that some very beautiful Persian Mss., such as a copy of the *Sháh-námeh*, or *Firdausi's* great "Book of Kings," which I have lately examined, and the "History of Alexander," or *Sekander Námeh*, by *Nizámi*, a volume exquisitely written and embellished with pictures, represent the guards or attendants of Darius and his conqueror, the Macedonian hero, armed with long and most unwieldy matchlock muskets. It would seem in these, as in a thousand other instances, that the painters thought themselves authorised to indulge the fullest play of their imaginations, wherever figures and costume were concerned. Yet there is one personage of Eastern romance whose dress, weapons, and other attributes, have been so minutely described in various manuscripts, that the artists can scarcely find any pretext for differing in their manner of representing him. On this subject, I shall quote the Travels of Sir Wm. Ouseley, (vol. ii. p. 505.) who, having mentioned the seven labors of *Rustam*, celebrated by *Firdausi*, and equivalent to the twelve of Hercules, informs us, "that *Rustam* is, perhaps, the only character, real or fictitious, of whom the Persian painters seem to have entertained but one idea; for in the illuminated manuscripts, as if copying

some long-established model, they generally represent him of the same complexion, (his hair and beard being tawny, or reddish brown,) in the same singular dress, with the same weapons, his mace, noose, and other attributes."

• Reverting to my original subject of inquiry, the earliest introduction of miniature painting into manuscripts, I shall not here pretend to offer any conjectures respecting that art, as it may have existed among the ancient Greeks and Romans.

We learn from Pliny, that Atticus and Varro had collected volumes of portraits representing illustrious personages: Varro, indeed, to the number of 700.—"Imaginum amorem flagrasse quondam testes sunt et Atticus ille Ciceronis, edito de his volumine, et M. Varro benignissimo invento insertis voluminum suorum fecunditati, non nominibus tantum Septingentorum illustrium, sed et aliquo modo imaginibus, &c." (Plin. Nat. Hist. xxxv. 2.) In what manner these portraits were executed does not appear; they may have been simple outlines, or colored miniatures; and, perhaps, embellished with gold: for Julius Capitolinus relates that all the books of Homer written on purple in letters of gold, were given to Maximinus Junior,—*"quum grammatico daretur, quædam parens sua libros Homericos omnes purpureos dedit, aureis literis scriptos."* (Hist. August. Script.)

The use of gold in ornamenting books or pictures may have been learned from the old Egyptians, and was, probably well known to the Chinese and Persians in very remote ages. Golden writing on leaves of various colors, and frequently purple, like the Homeric books above mentioned, may be seen in many of the beautiful manuscripts illuminated in India and Persia: and as some of the finest colors used in the European missals and old emblazned volumes have been brought from the East, it seems reasonable to suppose that the art of employing them in miniature painting was derived from the same quarter. • But the superiority of our middle-age artists over the Eastern, in giving expression to their figures, we find acknowledged by the Arabian author Bakoui (or Yakouti), who thinks it a wonderful exertion of ingenuity. The inhabitants of *Roum* (Græce, or sometimes Europe in general,) are so expert in the art of painting, says he, that they can represent a man laughing or weeping, gay or sad! and they delineate the portraits of kings, philosophers, &c. "*Ces peuples sont si habiles dans la peinture qu'ils représentent un homme riant ou pleurant, gai ou triste; ils peignent les rois, les philosophes, &c.*" See the *Extraits et Notices des Mss. de la Bibl. du Roi*, tom. ii. 546.

## DE POESEOS GENERIBUS.

A GODOF. HERMANNO.

CICLOCCXCIV.

I.—*De recta ratione dividendæ poeseos.*

POESIS inter cæteras artes, quæ animi oblectandi caussa inventæ sunt, tum argumentorum multitudine ac varietate, tum tractationis diversitate ac dissimilitudine tam late patet, ut in illo philosophiæ loco, qui artium præcepta tradit, ea semper et gravissima et difficillima quæstio habita sit, quot sint et quæ genera poeseos. Nam quum philosophorum disceptationes longe maximam partem ad singula carminum genera spectent, primum omnium, quominus temere quidquam et inconsiderate præciperetur, universa poeseos ratio in eas partes dividenda ac describenda erat, quæ et ingentem ejus amplitudinem explerent, et ipsæ inter se clarissime distinguerentur. In quo etsi inde ab Aristotele usque ad hanc ætatem plurimi elaboraverunt atque acutissimi homines, minus tamen videntur absolvisse hanc inquisitionem, quam propius veritatem adduxisse. Quod hoc minus mirum est, quod plerique, id ipsum quid esset, poesin in sua genera dividere, non videantur satis perspectum habuisse. Cujus rei plena ac perfecta cognitio nisi omnem istam de poeseos generibus disputationem antecesserit, nunquam poterit eo perveniri, ut exclusis iis, quæ ab usu atque experientia petenda sunt, primæ tantum necessariæque poeseos partes, eaque omnes, dividendo comprehendantur. Neque enim ea a philosopho exigenda est poeseos generum expositio, in qua cunctæ carminum diversitates enumerentur, quod ne fieri quidem potest in re arbitraria; immo ne illud quidem jure postulatur, ut potissimas divisiones, et quæ plurimum momenti ad artis explicationem afferant, pertractet, sed in hoc solo ejus continetur officium, ut ea, quæ ex ipsa poeseos natura derivari possunt, plene et perspicue exponat atque illustret. Reliqua omnia etiamsi vel gravitate vel utilitate maxima sint, a philosophia, cui materiam disputationum, non causas, ab experientia sumere licet, et historiam debent transmitti. Quodsi ex una poeseos notione totam hanc generum ejus investigationem proficisci, in eaque nitî oportet, intelligitur, dubs fuisse omnium errorum, quibus hæc philosophiæ pars abundat, fontes et causas; primam, quod, quid esset poesis, plerique non satis perspexerint, alteram, quod exempla poetarum magis, quam poeseos naturam, spectaverint. Atque e notione quidem poeseos qui petere potuerunt veras partium ejus distinguendarum causas, quam plerique mancã, quidam adeo falsam haberent, ut pro nulla esset? Quod minus horum virorum subtilitati, quàm fato fortunæque imputandum est, quæ harum quoque rerum scientiam ad recentissimam philosophiæ commutationem distulit.

Sic qui vel metro, vel imitatione, vel fictione, vel furore quodam, vel oratione ad animos commovendos accommodata, vel variis harum rerum conjunctionibus poesin contineri existimarunt, quam pravas inde atque inutiles distinctiones hauserint, plurima exstant documenta. Inde est, quod Aristoteles, qui in imitatione poesin sitam arbitrabatur, Empedoclem poetam esse negaret, eoque maximam partem didacticæ poeseos plane tolleret. Imitationem enim in hoc genere nullam reperiēbat, quoniam, ut putabat, eos tantum imitarentur poetæ, qui aliquid agerent. Quæ ipsa opinio deinde eum adduxit, ut, quum eos, qui aliquid agerent, hoc differre censeret, quod alii similes essent eorum, quales plerique sunt, alii meliores, alii deteriores, eorum, qui meliores essent, imitationem tragædiam, qui deteriores, comædiam esse diceret. Idem Aristoteles ex eadem causa, qua insignem partem poeseos repudiaverat, alienum et peregrinum scriptionis genus, dialogos Socraticos addendos existimavit; in quibus nimirum non ea narrarentur, quæ ipse disputasset Socrates, sed, quasi illa dixisset, imitando exprimerentur. Pariter illi, quibus poesis fictione censeri videbatur, fabulæ eas, quæ Romanenses vocantur, inter poeseos genera numerarunt: quem errorem ii, qui incertam oblectationis notionem sequuntur, ita vulgo propagaverunt, ut, qui aliter sentiant, perpauci reperiantur. Quodsi animadvertissent, eadem re istas narrationes a carmine epico distare, qua oratores etiam in ejusdem argumenti explicatione a poetis differunt, oratoris artem illis scriptoribus, non poetæ, addiscendam statuissent. Haud melius a plerisque de fabellis Æsopiciis disputatum est, quas non ob tractationis rationem, qua una poetæ a cæteris scriptoribus distinguuntur, sed ob solam fabulæ fictionem ad poesin retulerunt, ut primus Romanorum poetarum esset Menenius Agrippa. Quæ falsæ atque incertæ poeseos notiones etsi plurimorum maximorumque causæ vitiorum fuerunt, nescio tamen an multo major ex eo exstiterit errorum multitudo, quod plerique, unice exempla poetarum amplexi in iisque defixi, vel rerum descriptarum dissimilitudine, vel tractationis diversitate ita capi tendique se passi sunt, ut ea, quæ separanda essent, miscerent; quæ conjungenda, disjungerent. Nam in exemplis quidem sæpe ea omnia reperiuntur, quæ a poetis carmine disseri possunt, et ea, quæ inde petuntur, diligenter sunt cognoscenda atque examinanda, in iisque, quæ aliena, quæ mutabilia, quæ fortuita sunt, discernenda ac sejungenda, ut illud, quod differentię causam in se continet, purum incorruptumque relinquatur. Nihil enim difficilius ab iis, qui exemplorum comparatione aliquid effici existimant, evitari potest, quam ne in iis, quæ veris diversitatibus aut necessario aut plerumque adhærent, vel quæ levium aut plane inutilium, discriminum notæ sunt, divisionum rationes ponant. Nam illa, quibus vere aliud poematis genus ab alio discrepat, raro per se patent, et in omnium quasi conspectu posita sunt, sed plerumque eorum, quæ statim in oculos incidunt, causas



continent, multoque pertinent latius, quam exemplorum universa vis et multitudo. Quamobrem, qui hæc non viderit probeque intellexerit, incertus turbatusque in tanta ac tam confusa diversitatum copia vagabitur, donec id, quod maxime probabile visum fuerit, avidè amplexus, quidquid obstet, aut utcumque tollendum, aut ignorandum decreverit. Sic Battersius mira quadam facilitate, quum lyrica carmina detraxisset, reliquam poesin omnem, quam, Aristotelem sequutus, in imitatione agentium aliquid sitam putabat, ita, quod ad argumenta, distribuit, ut eam aut deos, aut reges, aut ex populo homines, aut pastores, aut denique bruta animalia imitari diceret, itaque heroicum carmen, tragediam, comœdiam, pastoriciam poesin, et fabellas Æsopicas inter ipsa distingueret. Eadem levitate plerique omnes, alii aliud sequuti, plane dubiam et incertam hanc totam disputandi rationem reddiderunt, quorum eo numero illos ne ponam quidem, qui, ut Eschenburgius, unumquodque poeseos genus ex eo, quod plerumque fiat, definientes, non videntur quidquam ad philosophicam harum rerum investigationem voluisse contribuere. Quodsi in hac tanta sententiarum multitudine ac discrepantia veri inveniendi aliqua spes est, ea magnopere vereor ne addendo, detrahendo, corrigendo minuatur potius, quam crescat. Nam quum in iis maxime rebus erratum fuerit, quæ totius disceptationis fundamenta sunt, non videmur aliter ad veri scientiam pervenire posse, quam si, relictis omnibus, quæ antea in hoc genere viri docti disputarunt, de integro rem ordiri conemur. Est igitur ab notione poeseos incipiendum, e qua tamquam ex fonte suo, principales necessariæque poeseos partes omnes hauriri debent. Ea autem quum duas res contineat, alteram, qua in pulcris artibus poesis numeretur, alteram, in qua usus cernatur et vis artis: duas habebimus dividendæ poeseos causas, unam, quæ ad tractationis, alteram, quæ ad argumentorum diversitates spectet. Quarum posteriorem primo loco pervestigabimus, propterea quod convenientius videtur, prius, quid tractare possint poetæ, quam, id ipsum quomodo tractandum sit, cognoscere. Postquam autem hanc utramque rem absolverimus, de nonnullis earum divisionum disseremus, quæ aliunde, quam ex ipsa poeseos natura petitæ sunt; non quo supplere velimus, quæ antea omitti debuerint, sed partim ut errores eorum, qui istis divisionibus male uti sunt, confutemus, partim ut veram earum dignitatem atque utilitatem ostendamus. In qua omni disputatione si qui forte sunt, qui arrogantiae cuidam et fastidio tribuant, quod confidentius omnia et sine excusationum captationibus dixerim, eos vehementer rogo, ut sibi persuadeant, me non eam juvenilis parumque exercitati ingenii vim esse credere, et nihil erraverim, sed hæc tamen scripturum non fuisse, nisi vera putarem. Nam ne homini quidem adolescenti eam in philosophia adhibendam esse modestiam arbitror, ut videri sibi omnia dicat, sed eam, quæ est, non videtur, modestia, ut æquæ animo ferat, si id, quod tamquam

certissimum proposuerit, ab aliis refutetur, et veri, quod illi invenerint, eundem ducat honorem esse, ac si suo erutum esset studio.

## II.—De notione poeseos.

Omnia, quæ arte fieri dicuntur, e fine aliquo, ejus causa comparata sint, judicantur. Qui si certus quidam et verus finis est, mechanica arte facta dicuntur; (quo vocabulo patet hic non tantum eas artes intelligi, quæ mathematicorum regulas et manuum operam exigunt, sed omnes artes, in quibus, quid sit illud, quod efficere artifex debeat, clarum definitumque est) sin absque certo fine speciem tamen consilii ejusdam præ se ferunt, pulcrarum artium opera vocantur. In hoc ipso enim pulcritudinis natura posita est, quod non certi ejusdam finis cogitatione, sed quadam tantummodo specie consilii, quæ animi viribus exercitandis accommodata est, judicatur. Nam voluptas quidem illa, quæ ex pulcritudine percipitur, non potest pro fine haberi, qui pulcra arte obtineatur. Etenim quia pulcrum aliquid esse non ex voluptate cognoscitur, quæ demum perspecta pulcritudine locum habet, tantum abest, ut voluptatis cogitatio artificem, quid pulcrum sit, docere queat, ut, nisi perfecto opere, ne cogitari quidem ulla voluptas possit. Distinguuntur autem pulcræ artes materia, in qua ista consilii ejusdam species exprimitur. Quarum ei, quæ in cogitationum apta et congruente compositione versatur, a dicendo Germani, nescio an male, nomen fecerunt. Nam quum duplex sit illa ars, prout aut unice pulcritudine censetur, aut præter hanc etiam ad utilitatem spectat, primum genus poesih, alterum eloquentiam appellarunt. Quodsi commune nomen quærebant, quo utrumque genus ad pulcras artes referretur, poeseos vocabulum adhibendum erat, quippe hæc ipsa continens, quibus quævis dicendi ratio in pulcræ artis operibus numerari queat. Oratoris enim ars eatenus tantum ad pulcras artes pertinet, quatenus sola pulcritudine æstimatur, quæ poeseos est natura; ubi autem persuadendi consilium, argumentorumque vis et pondus spectantur, in illarum numero artium ponenda est, quæ certi ejusdam finis cogitationem requirunt. Itaque qui poetæ et oratoris artem unius ejusdam pulcræ artis nomine complectuntur, pariter in generis definitione videntur errare, et divisionem male instituisse. Nam et pulcræ artis vocabulum latiore, quam licet, significato sumunt, eloquentiam eo referentes, et poesin tum a majore illa arte, quæ nihil aliud quam ipsa poesis est, distinguunt, tum ab eloquentia, quæ poesis est alii arti adhærens, plane diversam quamdam artem esse existimant. Quamobrem rectius videmur ita statuere, eam de pulcris artibus, quæ cogitationum apta compositione continetur, poesin esse, eamque quum orationi certum quemdam finem habenti adjungitur, eloquentiam vocari. Igitur eloquentia per se non est in pulcris artibus numeranda, sed omnis

rhetorum disciplina additamentum erit illius, quæ de poesi agit, disputationis, neque aliam vim habebit, nisi ut usum poescos in ea oratione, qua veritas explicatur, demonstret.

### III.—*Divisio poescos ex argumentis.*

In poeseos autem generibus investigandis duas res, ut supra dictum est, spectare convenit, materiam artis, quæ cogitationes sunt, et formam. Ac cogitationum quidem diversitates, quas perspicuitatis causa primo loco pertractabimus; quum ab experientia, quæ tum rerum inexhausta multitudine, tum notarum conjunctissima affinitate animum obruit atque confundit, sumi nequeant, ad ipsum animum hominis cogitantis redeundum est, atque inde, quomodo aliquid, quidquid illud sit, cogitatione persequatur, cognoscendum. Non potest autem hic alia cogitationum compositionis discrepantia cogitari, quam hæc, quod aut per se et necessario cohererent, aut animi libere vagantis arbitrio junguntur. Nam quum neque leges cogitandi, quas ubique observari necesse est, spectare hic liceat, neque rerum tractandarum diversitates, quæ ab experientia petendæ sunt, eo trahi debeant, sola necessitatis ratio, qua inter se junctæ sint cogitationes, ad aliquod discrimen constituendum relicta est. Ea autem hoc judicatur, quod ea, quæ quis oratione exponit, aut illa ipsa re, quam tractat, continentur, aut ipsius dicentis opinione, rerum similitudines, propinquitatesque captantis, nectuntur. Philosophorum sermone altera subjectiva, altera objectiva cogitationum conjunctio diceretur. Inde duo genera poeseos nascuntur, alterum, quod ex rei alicujus partiumque ejus enarratione constat, alterum, in quo poeta, nullis argumenti finibus inclusus, libere, quidquid videatur, arripit componitque. Quorum postremum lyricæ poeseos nomine appellabimus, cujus ab iis tantum corrupta est significatio, cui falsa definitione decepti aliena et peregrina illuc retulerunt. Alterum genus nisi quis ab rei alicujus expositione, exegelicum nominare velit, epicum vocari suaserim, sive ab heroici carminis dignitate, sive quod hoc vocabulo argumentum potius, quam tractationis ratio designari videatur.

Hac divisione alia nititur divisio, quæ quidem ad eam tantum, quam epicam poesin diximus, pertinet. Nam quum in lyricis carminibus cogitationum conjunctio plane libera, nullisque omnino legibus adstricta sit, ex hac certe nullæ ducentur notæ, quibus in aliquas partes dividi queat. Epica vero poesis quum necessariam quamdam, ipsiusque argumenti natura definitam cogitationum cohererentiam contineat, sane quæri potest, quibet et quibus modis fiat ista copulatio. Cujus rei explicationem categoriæ relationis præbebunt, quibus omnis notionum jungendarum ratio descripta est. Ex iis autem intelligimus, quæ rerum prædicata a philosophis appellantur, aut ut accidentia substantiæ iulherere, aut ut effectus e

caussis suis derivari, aut ut partes mutuo nexu sese sustentare. Atque orationis quidem ea ratio, qua rerum notæ, ut accidentia substantiæ, rebus adhaerentes enumerantur, descriptio dicitur; illa porro, qua caussarum quarumdam effecta exponuntur, narratio vocatur; tertia denique, qua omnium partium, e quibus aliqua res constat, coherrentia explicatur, doctrinæ nomen habet. Unumquodque horum generum orationis unam e tribus enim facultatibus sibi propriam, qua regatur, vindicat; ac descriptio quidem phantasiam, quod omnia, quæ poeta fert, ipso rei alicujus contuitu suppeditantur; narratio intellectum, quia, etsi necessario effecta cum caussis coherrent, in ipsis tamen caussis non insunt, sed mentis complexione adjunguntur; doctrina denique rationem, cujus officium est principia ponere, quæ rerum multitudine in unum conjungenda singularum partium cognitioni inserviant. Poetas igitur, qui ea tantum, quæ in carminum suorum argumentis reperiuntur, exponunt, aut describere aliquid, aut facta narrare, aut rerum mutuum conjunctionem e principiis quibusdam colligere necesse est. Itaque tria epicæ poeseos genera sunt, diagraphicum, diegeticum, et didacticum.

Hæc ne pravo usu ad falsas quasdam opiniones deflectantur, operæ pretium videtur explicationis gratia quædam addere. Ac primum nequaquam ista epicæ poeseos definitione id effectum est, ut lyricis poetis describendo, narrando, docendo interdictum sit. Immo nihil est harum rerum, quin frequentissime in lyricis carminibus inveniatur. Verum si consilium lyrici et epicæ poetæ rationemque tractationis consideramus, nulla difficultate alterum ab altero licet distinguere. Lyrici enim poetae non rerum plenam cognitionem curant, sed raptim, ut quidque idoneum videtur, decerpunt, et descriptiones, narrationes, demonstrationes non ipsarum caussa, sed aut aliam aliquam rem, aut sum quemdam sensum cupiditatemve respicientes, adhibent. Atque etiam quum toti in describendo, in narrando, in docendo versantur, facile ex eo cognosci possunt, quod cogitationum conjungendarum causas non tam e carminum argumentis, quam suo ex animo sensuque videantur petere. Multis enim modis rerum notæ colligi, argumentationesque et narrationes quoque institui possunt, si quis suæ libidini, quam rerum conditionibus, obtemperare malit. Id, si qui forte sunt, qui exempla requirant, nescio an nequeat fortius comprobari, quam illo carmine, quod in cantico Salomonis legitur, capite quinto, inde a versu decimo usque ad finem. Ibi puella amatorem suum describens non, is ut cognosci possit, efficere studet, quod rogata tamen erat, sed, amore adducta, suæ cupiditatis in omni descriptione signa exprimit.

Deinde ne hoc quidem lyricæ et epicæ poeseos disjunctione firmari volumus, in epicam poesin nihil e lyrica transferri posse. Ac sane in epicis quoque carminibus haud raro lyricorum munere funguntur poetae. Quæ quidem res nihil plane obstat, quominus

statim unum genus ab altero liceat distinguere. Nam, ut paullo ante dictum est, epica poesis eo continetur, quod unice rerum plenam cognitionem spectat; lyrica, quod poetæ libidine hic illic aliquid arripientis regitur. Sic Homerus quum alibi sæpius, tum in utriusque carminis principio et ubicumque Musas invocat, lyricus poeta est, quamquam quis dubitet, quin is unus omnium epos facere plane sciverit? Aliter Ossianus, qui, æque lyrica et epica poesi excellens, utrumque genus ubique miscuit. In quo quis non facillime lyrica ab epicis carminibus dijudicet, si consilium poetæ, aut rem aliquam narrare volentis, aut narrationes ad suum aliquem sensum accommodantis, perpenderit? Eodem modo quis hæsitabit, quo Pindari Argonautica, quo Apollonii referenda sint?

Denique ista lyricæ et epicæ poeseos definitione assumpta non erit difficile, quædam carminum genera, quæ hactenus dubium et incertum fuit quo pertinerent, ad suum quæque locum revocare. Sic cantiones illæ, quæ facti alicujus narrationem continent, (nostri Romanzen et Balladen vocant) inter lyrica carmina vulgo numerantur, propterea quod lyricam poesin tribus partibus absolvi, odis, cantionibus, et elegiis vulgo existimatur, quo nihil pervisus cogitari potest. Nostra quidem si vera est sententia, dubitari nequit, quin ista carmina ad epicum genus, in eoque ad diegeticam poesin pertineant. Contra fabellæ Æsopicæ et universa epigrammatum, quæ nunc vocantur, ratio lyricæ poeseos partes sunt, quippe nullam rem ipsius rei causa, sed ut aliquo referatur, exponentes. Quæ autem Græci, aculeum non requientes, epigrammata nominant, lyrica pariter atque epica sunt. Eodem modo ea, quæ allegorica carmina appellantur, hoc ipso, quod allegorica sunt, nunquam possunt referri, sed si rem species, quam imaginibus involutam continent, aut lyrico generi adnumerari debent, aut epicæ poeseos partibus, diagraphico, diegetico, et didactico, e quo Ilias atque Odyssea essent, si quorundam grammaticorum somnia sequeremur.

#### IV.—*Divisiones poeseos e forma, ac primum e forma mutabili et immutabili.*

Posteaquam de materia poeseos explicatum est, formæ ratio, propter quam series aliqua cogitationum in pulcræ artis operibus numeretur, est investiganda. Quæ quum unice in pulcritudine posita sit, ex eo, quod pulcrum dicitur, reliquas petere oportebit poeseos diversitates. Ac pulcritudinis vocabulo non id solum, quod sublimitati opponitur, sed quod huic utrique rei commune est, intelligimus, illam alteram pulcritudinis partem formositatis nomine appellantes. Quod si ea, quæ Kantius de formositate et sublimitate disputavit, diligenter inter ea comparamus, hoc nobis videtur colligere, sublimia pariter ac formosa ita esse comparata, ut, tamquam ad finem aliquem referenda sint, etsi, quo referantur,

nihil est, apto quodam lustramenti vires exerceant. Quæ postea, ubi de formositate ac sublimitate dicendum erit, longius erunt persequenda. Nunc quidem illam rerum conditionis ad finem aliquem, qui vere nullus finis est, comparisonem, (Latine finalitatem formalem dixeris,) antequam ejus partes spectemus, alia quadam ratione considerabimus. Est enim illa finalitas aut necessaria quædam et immutabilis, aut mutabilis ac fortuita. Quod primo quidem adspectu falsum videri necesse est, quia, ubi, qui sit iste finis, ad quem aliquid referatur, indicare non licet, judicari non potest, necessariumne sit, quod ei consequendo factum existimetur, an fortuitum. Ac sane ipsa per se pulcritudo nihil continet, quo immutabilis judicari queat, sed id, si quidquam usquam est, aliunde est petendum. Itaque tum demum necessaria et immutabilis dici pulcritudinis ratio potest, quum eadem forma, qua pulcritudo nititur, simul vero aliquo fine æstimatur. Id autem dupliciter fit, aut quum verus iste finis certus quidam definitusque est, aut quum forma rei ex incerto quidem, at omnino tamen vero aliquo fine pendet. Ad priorem casum illa, quam fixam adhærentemque formositatem Kantius vocat, pertinet: quæ si humana arte facta est, rem, cui adhæret, a pulcrarum quidem artium operibus excludit, ut eloquentiam architecturamque. Altera vero ratio in quibus artium operibus observatur, ea nihilominus pulcrarum effecta artium sunt, propterea quod, quum certo quodam fine careat, non impedit, quominus solam pulcritudinem spectent artifices. Censetur autem illa æquabili omnium partium proportionem, (Græci *συμμετρίαν*, nostri *Regelmässigkeit* vocant) quæ quamquam certum finem per se nullum habet, cogitari tamen nequit, nisi ita, ut omnino ad verum aliquem finem, quicumque ille sit, referatur. Nititur enim hæc æquabilitas regula quadam, quæ formæ rationem describat, ob eamque rem non pulcritudine, sed perfectione judicatur. Hæc regula quia absque certo quodam fine observatur, in ipsis rerum formis eluceat necesse est, quod non potest aliter fieri, nisi ita, ut quæque pars alteri normam præbeat, quod ipsum symmetria vocatur. Cujus qui finis, quæ causa sit, scire, ad formæ quidem perfectionem judicandam non est opus, ut in illis formis, quæ symmetrica proportionem carent.

Quæ autem ex hac formæ æquabilitate et inæquabilitate ducitur carminum divisio, ea licet ex ipsa notione poeseos derivari non possit, tamen ne in illarum quidem numero ponenda est, quas sola experientia suppeditat. Illæ enim in eo, quod naturam poeseos continet, nihil mutant, atque idcirco, ubi de hac sola agitur, omitti debent. Quod quum plane contrarium sit in æquabilitate illa, patet, eam non potuisse præteriri. Neque enim recte disputari de pœsi potest, nisi, id ipsum, in quo ejus natura cernitur, quas mutationes admittat, explanatum fuerit.

Atque ex illa æquabilis et inæquabilis pulcritudinis differentia quædam poeseos divisio nascitur, quæ propter ingens momentum

semper animadversa, propter difficultatem vero nondum plane explicata fuit. Nam quæ carmina cantionum nomine appellantur, ea sunt, in quibus æquabilitate illa, quam diximus, pulcritudo regitur. In quo genere poeseos illustrando qui illud quadam lætitiæ et hilaritatis expressione, omnem sublimitatem sejungentes, contineri statuunt, plane nihil ad ejus cognitionem existimandi sunt contribuisse. Ista res enim ut omnino apta dignaque sit ad aliquam poeseos divisionem faciendam, certe in iis carminibus, quæ omnium sensu cantiones putantur, neque unice nec necessario reperitur. Propius veritatem illi accesserunt, qui æquabili aliqua animi affectione exprimenda cantiones a cætera carminum multitudine differre arbitrantur. Qui quamvis veram discriminis causam non tetigerunt, (nam ex eorum sententia multa carmina ad hoc genus pertinerent, quæ nemo cantiones esse sibi persuaserit,) non tamen plane errarunt, quia istam affectionis æquabilitatem e totius formæ apta proportionem et comparationem oriri necesse est. Hac autem sola cantionum naturam contineri unusquisque vel e sensu suo, vel ex eorum, qui cantiones faciunt, consilio colligere potest. Nam illa quidem carmina, in quibus poetæ affectio omnibus legibus, nisi quas argumentum præscribit, soluta est, nemo ad cantiones retulerit, quippe frénis quibusdam cohiberi in hoc genere ejus libidinem postulans. Quæ quum argumenti ratio, quod in cantionibus æque epicum ac lyricum esse solet, injicere poetæ nulla possit, quæ alia re, nisi ipsius formæ quadam æquabili comparatione observanda, coercebitur. Hanc autem comparationem necessario curare debet is, qui cantiones facit, propterea quod in hoc genere carminis non tam suæ cuidam libidini obsequatur, quam regulis quibusdam, quæ omnium assensu comprobentur, ductus videri cupit. Ac plerumque eo consilio componuntur cantiones, ut ab quovis homine cantari queant: eaque prima videtur hujus proportionis origo fuisse, quæ deinde etiam sine istius usus cogitatione recte ac jure usurpata est. Cernitur autem ista æquabilis proportio primum ac præcipue in ipsis cogitationibus: tum vero etiam animi affectiones certa lege moderandæ sunt; orationis quidam congruens sibi que constans ornatus adhibendus verborumque complexiones longitudine pares et partibus similes instituendæ; metri denique libertas systematibus coerenda, et in his quoque ea, quæ lyrica metra propter mensuræ varietatem dicuntur, vitanda. Quis enim vel heroicum versum, si solus adhibeatur, in cantionibus ferat, qui vel syllabarum numero, vel cæsurarum dissimilitudine omnem æquabilitatem respuit. Harum rerum omnium nescio an nequeam clarius exemplum ponere, quam Horatii illud, donec gratus eram tibi.

Ex iis, quæ hactenus de cantionibus dicta sunt, patet, eas nequaquam ad lyrica carmina referri posse, quod, quantum equidem sciam, ab omnibus factum est. Quæ si maximam partem lyricæ sunt, id eo fit, quod plerumque iis sensibus excitandis adhibentur,

qui quibusdam occasionibus iterari, multorumque communem voluptatem consociare possint. Epicam tamen poesin nihilominus aptam esse cantionibus, illustre documentum e genere diegetico præbent illa carmina, quæ ab nostris Balladen et Romanzen appellantur: nec deerunt poetarum scripta evolvendis diaphanici didacticique generis exempla.

V.—*Divisio poeseos in pulcram et sublimem.*

Accedimus ad alteram formæ pulcrarum artium diversitatem, qua omnis pulcritudo in formositatem et sublimitatem dividitur. Ac quum pulcritudinis universa vis in eo posita sit, quod mentem in ipsa rerum contemplatione apto quodam lusu exercent, necesse est, eam specie quadam finalitatis vero fine carentis niti. Hac enim una ratione ejusmodi lusus cogitari potest. Itaque non tantum in formositate, quod e Kantio aliquis possit colligere, sed etiam in sublimitate formalis illa finalitas inesse debet. Nam si qua res, sive illa formosa seu sublimis, non contineret quamdam speciem finalitatis, animi vires ea re ad aptum quemdam motum nullo pacto possent impelli. Illa autem finalitatis fine carentis forma duplex esse potest, aut internæ, aut externæ, quemadmodum omnis vera finalitas nunc interna est, quæ perfectio, nunc externa, quæ utilitas dicitur. Atque internæ quidem finalitatis forma formositas est. Censetur enim omnium partium ad unum quiddam, quod quid sit, notione nulla comprehendere potest, conspiratione; ob eamque rem formosa per se placent, neque egent, quo referantur. Quæ autem inde voluptas percipitur, ea ad intellectum pertinet, cujus officium est, in iis, quæ oblata sunt animo, aliquam unitatem efficere. Quod vero ad sublimitatem attinet, eam si externæ finalitatis forma contineri dixerim, verendum mihi est, ne id ipsum repugnare sibi videatur, cogitari aliquam posse, quæ externa sit, formalem finalitatem. Nam quum nihil usquam esse possit, quod aliquid, ubi de solâ forma agitur, foras referri queat, formalis externæ finalitatis notionem plane inanem sibi que ipsi contrariam videri necesse est. Verum diligentior hujus notionis consideratio nescio an alia omnia, quam quæ primo ad aspectum videntur, aperiat. Nam si quærimus, quale id esse debeat, in quo externæ cujusdam finalitatis forma reperiatur, necessarium quia nihil est, quo vere referri possit, ejusmodi quid continere debet, quo judicetur non esse per se plenum atque absolutum. Id autem quia certis rerum notionibus nihil hic loci est, non potest aliud quidquam esse, quam magnitudo, ac non ea quidem magnitudo, quæ numero et mensura conficitur, ob eamque rem semper plena definitaque est, sed illa, quæ junice sensu aestimatur, sola que adeo crescere potest, ut tota comprehendere nequeat. Hæc igitur quia nec per se absoluta est, quippe ad aliud quid, quod extra eam est, referenda, neque absolvi tamen ullo



modo potest, propterea quod, si posset fini, notione aliqua includeretur et formalis finalitatis naturam amitteret, recte, arbitror, externæ finalitatis formalis nomine appellatur. Ea magnitudo autem quod sensuum captum longe excedit, non ad intellectus, qui data solum ordinat, notiones, sed ad rationis, infinitorum super, nam conditionem requirentis, ideas excitandas idonea est. Sic etiam intelligitur, quare formosæ dici ipsæ res possint, sublimes non possint: formosæ enim res in se ipsis notionis quamdam formam, qua formatæ sint, expressam habent; sublimes quæ dicuntur, ideam, quæ exprimi non potest, indicant tantum et velut e longinquo monstrant. Quare voluptatis quoque in sublimitate alia atque in formositate ratio est. Formosa enim per se et statim placent: quæ res autem sublimes vocantur, eæ primo non solum, quod sensu comprehendere nequeunt, sed etiam, quod, si per se solæ spectantur, nulla finali forma judicari possunt, injucunditatem creant: postea vero, quum eo, quod ad infinitam magnitudinem referuntur, rationis vim excitant, nec formali finalitate, nec voluptate carent.

Hæc pulcritudinis in formositatem ac sublimitatem divisio quo melius intelligatur, ad fontes ejus atque principia adeundum est. Ac quum notiones in pulcritudine nullæ sint, missa informationis earum ratione, quæ posterioribus categoriarum momenti descripta est, illa tantum considerari oportebit, e quibus formantur. Nam etsi certis notionibus pulcritudo caret, illa tamen adesse debent, unde possint omnino formari notiones, quia, hæc si abessent, ne haberet quidem mens, in quo lusum quemquam experiretur. Requiritur autem ad quamlibet notionem formandam duæ res, prima, quæ alius cujuspiam rei auxilio cognoscatur, altera, cujus auxilio illa cognoscatur; subjectum prædicatumque philosophi appellant. Horum ad informandas notiones rationem quantitatem qualitatemque vocant. Quodsi e subjecti prædicatique, quæ materia logica dicitur, conjunctione notiones efficiuntur, nec tamen pulcritudo, licet materia logica carere nequeat, certas notiones admittit: necesse est, in pulcritudine non totam materiam logicam, sed alterutram ejus partem inveniri. Igitur aut qualitate sola aut quantitate pulcritudo censetur. Ac qualitas quidem eo ad aliquam rem refertur, quæ res quid sit nesciatur, quod ita aliqua forma (hæc enim continetur qualitas) in unum quiddam conspiret, ut aliquid effici ista conspiratione videatur, etsi, quid illud sit, incertum maneat. Hæc ratio formæ, quæ alicujus rei forma esse videtur, licet nullius sit, intellectus vim provocat: eaque mentis virium exercitatio formositatis sensum gignit. Quantitatis par ratio est. In qua ita solum mentis quiddam lusum cogitari potest, ut ad qualitatem aliquam, quæ definiri possit, licet ea qualitas nusquam illa sit, referatur. Quamobrem ejusmodi quantitas nec certa finitæque esse debet, quippe cujus finis adhuc quæretur, nec finienda umquam, quia, si posset fini, mensuræ et numeri notione cir-

cumscriberetur. Itaque necesse est, istiusmodi quantitas ut solo sensu æstimetur et ne comprehendere quidem tota sensu possit: quò fit, ut omni forma careat. Quum igitur forma, quæ in iudicanda quantitate quæritur, in sola magnitudine, quoniam a certis notionibus abstinendum est, nusquam inveniat, rationis auxilium, etiam infinita in unum complecti valentis, adhibetur, qui mentis lusus sublimitatis sensum procreat. Hæc omnia eo consilio exposui, ut sublimitatem æque ac formositatem finalitatis formalis, quam pulcritudinem appellavi, notione contineri ostenderem, quæ communis utriusque pulcritudinis notio ad artium explicationem plane est necessaria.

Tertia igitur poeseos divisio formosa carmina a sublimibus distinguit. Quæ divisio quum pariter atque illæ, quas antea commemoravimus, suo quodam ac proprio nitatur fundamento, non ad partem aliquam poeseos, sed ad universam poesin pertinet, quamquam ea non habet nomina, quibus ubique uti liceat. In lyrica quidem poesi usus ferme obtinuit, ut, exclusis cantionibus, sublimia carmina odarum nomine appellarentur: formosa nescio an recte elegiæ vocari possint, cuius vocabuli vera significatio jam ab antiquis neglecta est. In cantionibus hæc diversitas nomen nullum habet, quod iis maxime tribuendum est, qui, hoc genus totum ad lyricam poesin referentes, una divisione odas, cantiones, et elegias complexi sunt. In epicæ poeseos partibus iis, quæ rariores sunt, diagraphica et didactica, pariter nomina non exstant, quibus sublimia carmina a formosis distinguantur. In diegetico genere vero, quod multo latius patet, quædam nomina sublimitatis et formositatis discrimen indicant. Sic illud, quod heroicum carmen vel epos vocatur, sola sublimitate ab similis argumenti poematibus differt. Pariter dramaticum genus, si sublime est, tragicum, si formosum, comicum nominatur. Cantionum quoque diegeticarum eas, quæ sublimes sunt, nostri Balladen, quæ formosæ, Romanzen appellare consueverunt. Hæc quidem nomina nihil aliud, quam exemplorum investigationem adjuvant, quibus in re tam perspicua vix egemus.

His tribus, quæ hactenus explicatæ sunt, divisionibus omnes diversitates, quæ ex ipsa poeseos natura peti possunt, exhaustæ sunt, planeque absolutæ. Cognovimus autem primum lyricam poesin ab epicâ, cuius tres partes sunt, diagraphica, diegetica, et didactica, distinguendam esse: deinde epicâ pariter ac lyricâ argumenta aut cantionibus tractari, aut cantionum lege non teneri; denique lyricum epicumque genus, sive cantionibus contineatur, seu liberum sit, formositate ac sublimitate iudicari. Reliquæ omnes carminum differentiæ quum usu demum atque experientia cognoscantur, ab ea poeseos dividendæ ratione, quæ philosophica dici mereatur, plane abhorrent. Quod quominus dubium cuiquam videri possit, præcipua quædam illarum diversitatum exempla commemorabimus, ostendemusque, quomodo hoc genus totum tractari pervestigarique debeat.

VI.—*De divisionibus fortuitis ex materia.*

Ac quemadmodum supra e materia, e forma, atque ex ea formæ parte, quæ animi commovendi rationem continet, poesin divisimus, ita nulla est ex his tribus rebus, quin, quum experientiæ auxilio definiretur, aliena et inutilia in hoc disputationis genus intulerit. Atque argumenta poeseos quod attinet, quum per se clarum sit, eorum diversitates eas, quæ a sola experientia petuntur, ad philosophicas divisiones plane non posse adhiberi, eorum tantum errorem attingemus, qui quædam argumenta per se poetica esse, quod nullo pacto fieri potest, existimant. Cujus rei illustre documentum præbent fabellæ Æsopicæ, de quibus plerique ita loquuntur, ac si quævis fabella poema esset. Qui profecto formam, qua quidem sola continetur omnis poesis, penitus videntur negligere. Quodsi quis eos interrogaret, cur quælibet fabella Æsopica per se pulchra esset, quid, obsecro, responderent? Nos certe Socratis, sapientissimi hominis, auctoritas non commovebit, ut Æsopum aut Phædrum aut Avianum magnos quosdam poetas arbitremur, si fabellarum suarum veritate nos docent tantum, non pulcritudine oblectant.

VII.—*De divisionibus fortuitis e forma, ac primum ex eo, quis loquatur in carmine.*

Formæ quoque rationem eam, quæ usu tantum atque experientia cognoscitur, quum quidam ad philosophicam poeseos divisionem adhibuerint, factum est, ut nonnullæ carminum diversitates, quæ quidem per se maximi momenti sunt, alieno tamen loco tractarentur. Sic Plato atque Aristoteles eo universam tractationis poeticæ rationem diviserunt, quod aut ipse solus loqueretur poeta, aut alios tantum loquentes introduceret, aut utrumque faceret simul. Quam sententiam recentiores ita correxerunt, ut duo tantum tractationis genera facerent, alterum, ubi a sola poeta, alterum ubi ab aliis omnia dicerentur. Quæ divisio quamquam et a veritate et ab utilitate maxime commendatur, omittenda tamen erat, ubi ea, quæ in ipsa poeseos natura niterentur, commemorari debebant. In his enim quæ istius differentię causa lateat, intelligi non potest.

VIII.—*De ridiculo.*

Denique quum formæ vocabulum ita ambiguum sit, ut universam tractationis rationem possit comprehendere, etiam ad animi affectiones, quas poesis suscitât, designandas adhibitum est. Quibus animi affectionibus si solus formositatis ac sublimitatis sensus intelligitur, sane, ut antea demonstratum est, necessariæ quædam carminum divisiones inde peti possunt: sin aliæ quoque animi commotiones isto nomine appellantur, patet, quæ his nitantur poematum diversitates, eas experientia tantum cognosci, ob eam-

que rem a philosophica dividendæ poeseos ratione abhorre-  
re. In his animi commotionibus risus est, qui licet per se nullo modo af-  
puleritudinis sensum referri queat, multo tamen cum fructu et  
laude in eo excitando operam poetæ collocant. Quid sit autem  
ridiculum, eorum, quos equidem sci-<sup>am</sup>, nemo videtur satis expli-  
casse. Quodsi risum primo, ut par est, psychologica ratione  
consideramus, eum ab repugnantibus affectionibus nasci omnium  
experientia comprobat. Affectiones autem omnes aut jucundæ in-  
jucundæve sunt, aut voluptatis pariter ac doloris expertes. Ita-  
que aut jucunditatis atque injucunditatis quadam repugnantia  
animus commovetur, aut ejusmodi affectiones sibi adversantur,  
quæ nulla voluptatis ratione æstimari possunt. In quo casu satis  
est, si una tantum affectio voluptatis dolorisve sensu experta est,  
quia tum altera, quæ cum priore pugnat, non jucunditate, sed eo,  
quod alia plane est, illi adversatur. Ac risum ex ea affectionum  
repugnantia nasci, quæ non est in jucunditate atque injucunditate  
diligens experientiæ usus ostendit, voluptatis et doloris conjunc-  
tionem fletui assignans. Non sum quidem nescius, eorum maxime  
exempla in contrariam sententiam afferri posse, qui quum tristes  
sunt, repentina gaudii alicujus successione in risum conjiciuntur.  
At illud vereor ut possit aliter fieri, quam ita, ut vel quia tollenda  
mœroris causa gaudium continebatur, vel quod rei novitas obli-  
vionem doloris adducebat, remissione tantum et languore, quem  
tristitia reliquerat, vincendo risus excitetur. Quorum uberiori  
explicationi quoniam hic non decet locum concedere, hoc tantum  
afferam, eos qui ex levium atque humilium negotiorum occupatione  
repente ad magnarum sublimiumque rerum contemplationem abri-  
piuntur, novitate et insolentia hujus sensus, repugnantis omni re-  
missioni, in risum conjici solere; in quo quidem casu nulla est  
jucunditatis et injucunditatis certatio; illis contra, qui amici  
mortem dolent, quoties consuetudinis et familiaritatis suavitatem  
recordantur, lacrimas erumpere.

*Τὸ γὰρ φιλεῖναι τὸν θανάτῳ ἄγει δάκρυ,*

ut recte Euripides.

Ex risus natura quæ sint ridicula, intelligi potest. Ac debent  
illa earum rerum aliquam conjunctionem continere, quæ alia qua-  
dam, quàm jucunditatis et injucunditatis repugnantia insociabiles  
animi affectiones afferant. Quæ repugnantia aut solo sensu æsti-  
matur, quemadmodum musici sonis quibusdam (non melopœia,  
quod etiam, sed intellectus auxilio, fieri potest) risum movere sciunt,  
aut mentis judicio expenditur, quod solum genus nunc ab nobis  
tractandum est. Quodsi ea ridicula sunt, quæ aliquam rerum in-  
sociabilium conjunctionem continent, tamen, nisi absurda cum  
ridiculis confundere volumus, fieri non potest, eæ res ut nulla  
omnino ratione copulatæ sint. Hoc enim si esset, rationi quidem  
tædium crearent, licet, si solam affectionem, quam singulæ partes  
per se afferrent, spectes, risum forsitan inderent, Ex eo genero

est, quod Kantius affert, fuisse, qui ob ejecta propter tempestatem e navi bona adeo doleret, una nocte ut ejus calicendum canuerit. Hoc ridetur, sed non est ridiculum. Nam recte quidem et e Kantii sententia Cicero, natura nos, inquit, noster delectat enim, ex quo quum quasi decepti sumus exspectatione, ridemus. At necesse est, ne illud quidem, quod præter exspectationem arripimus, absurdum esse. Nam non id quod exspectatum erat, adipisci, aliud est, ac tale quid arripere, quod exspectari nulla conditione poterat. Hoc autem necessario caveri debet, nisi risum ingenuo homine plane indignum putare, et Crassum illum ἀγέλαστον tamquam exemplum omnibus proponere velis. Itaque ea tantum sunt ridicula existimanda, in quibus quædam ita conjunguntur, quemadmodum conjungi non possunt, licet alia ratione optime congruant. Referam exemplum e Cicerone. Pusillus testis processit. Licet, inquit, rogare, Philippus? Tum quæsitior properans, modo brevit. Hic ille, non accusabis: perpusillum rogabo. Patet, quare hoc ridiculum sit. Pusillum hominem esse, quem rogaret, dicebat Philippus: id verum erat, sed responderi nunc non debebat. Itaque nisi vocabulo usus esset, quo quum brevitatem hominis læcesseret, pauca tamen rogaturus videretur, stultus fuisset atque ineptus. Ejusdemmodi illud est, quod ibidem Cicero refert, de furace servo, solum esse, cui domi nihil sit nec obsignatum nec oclusum. Quæ quum ad commendandum hominem dicuntur, non possunt hoc significare, nihil satis illi obsignatum oclusumque esse, sed non opus esse quidquam obsignare atque ocludere. Quodsi non utramque rem verti possunt, non sunt ridicula. Nam inepte diceretur, frugi servum esse; omnia enim furari. Sic intelligitur etiam, cur errare sæpe ridiculum sit, quod non eo fit, quia leve vitium, et debilitatem hominis arguens animadvertamus: nam ne hæc quidem vitia omnia risum movent: sed id tum demum accedit, quum quis ea, quæ quadam ratione vera sunt, alia ratione, quam licet, pro veris habet. Equum oculis currere nemo dixerit, qui cujusquam sani hominis risum capteret. At idem ridetur in his versibus C. Lucilii,

Quæ hunc currere equum nos æque equitare videmus,

His equitat, curritque: oculis equitare videmus:

Ergo oculis equitat.

Non omnia autem, quæ ridicula sunt, ridentur. Nam interdum severitas quædam et dignitas accedit, cujus admiratio honestam indolem ab risu retinet. Illi quidem, qui nihil usquam magnum et grave sentiunt, etiam in his rident. Ex æo genere P. Licinii Vari dictum commemorat Cicero, qui Africano majori, coronam sibi in convivio ad caput accommodanti, quum ea sæpius rumpe-retur, Noli mirari, inquit, si non convenit: caput enim magnum est. Itaque etiam Augustus, ut a Macrobio traditum est, quum Herennium, pravi exempli juvenem, castris excedere jussisset, isque interrogaret, quid patri suo diceret, Dic, inquit, me tibi displicu-

isse. Ex his apparet, ne sublimitati quidem ridicula repugnare, eoque et in epopœia, et in tragœdia adhiberi posse.

Quum ridicula, ut ex ea definitione, quam supra posuimus, clarum est, non in homine solo, ut quidam existimant, reperiuntur, sed ubique locum habeant, ubi repugnantia ita conjungi possunt, quodammodo ut sibi non repugnent: non in poesi sola, sed in reliquis etiam artibus recte adhibentur. Atque in pictura quidem non aliter risus movetur, nisi rerum quæ pinguntur, auxilio. Nam ipsæ per se figuræ, si, quarum rerum figuræ sint, spectare omiseris, non possunt ridiculæ esse, propterea quod spatii descriptiones, in quibus nimirum nullius partis forma e forma alterius pendeat, repugnare sibi nullo pacto queunt. Quapropter, quum pictura risum excitat, figuræ non inter se, sed cum eo pugnant, quod iis exprimi debebat, ut in sannis videmus. Alia in arte musica ratio est, quæ non modo cantu cum verbis, quæ eanuntur, male concordante, sed sola etiam melopœia discrepantes modos apte conjungente risum auditoribus commovere potest. Cujus rei etsi rarissima exempla sunt, non est tamen obscurum, posse illud fieri. Nam quum in arte musica et soni et modi regula quadam, quæ a præcedentibus sonis et modis definitur, ordinandi atque flectendi sint, apertum est, repugnare sibi modorum consequutionem posse: quæ si talis est, ut quodam modo non repugnet, ridendi necesse est.

Iis, quæ de ridiculo disputavi, si pauca de eo, quod simili comparatione flebile appellari possit, addiderim, veniam mihi impetrabit illa repugnantium affectionum divisio in risum et fletum. Ac fletus si, quemadmodum risus, in ipsis rebus aliquid habet, quo excitari possit, id cogitatione, quæ voluptatis sensu caret, comprehendere non potest, sed in sola pulchritudine inveniri debet. Quæ quum et duabus partibus constet, formositate et sublimitate, in illarum conjunctione flebile istud quærendum est. Ac formositas quidem per se et statim voluptatem creat, quæ si juncta est sublimitati, in qua primo injucunditas quædam est, vis ejus debilitatur et injucunditati cedit. Necessario autem ita debet conjuncta esse sublimitas cum formositate, eadem res ut alia ratione formosa, alia sublimis sit. Nam si eadem ratione et formosa et sublimis est (quod tum fit, quum in formositate sublimitas inest) nobilis appellatur. Præterea illud quoque notandum est, deformitatis cum formositate conjunctionem non posse lacrimas ciere, propterea quod, quum in mentis quadam repugnantæ exercitatione iste sensus cernatur, pariter ut in ridiculo, vitanda est absurditas. Id autem eo tantum fieri potest, quod, quum impeditur formositatis judicatio, aliud adsit, quo eadem res judicari queat quod in deformitate nusquam est. Ita Sophocles in Edipi Colonei principio, et Homerus de mortuo Hectore,

κάρη δ' ἄπαρ' ἐν κοινήῃ  
κεῖτο, πάρος χαρὲν· τότε δὲ Ζεὺς δυσμενέεσσι  
δῶκεν ἀεκτίσασθαι ἐπ' ἐν πατρίδι γαίῃ.

Hæc animi affectio in eo genere ridiculi sæpe invenitur, quod in nativa morum simplicitate est.

Redeo ad illa, quorum causa hæc omnia commemorata sunt. Quodsi enim ridicula per se pulcritudinem nullam habent, non possunt inde aliæ, nisi fortuitæ poeseos divisiones nasci, quas in hoc genere disputationis præterire oportet. Sic satira, cujus vis in deridendis hominum vitiis posita est, non est in iis carminum generibus numeranda, quæ ex ipsa notione poeseos derivantur. Eodem modo qui comœdiam ridiculo carere non posse statuunt, nescire videntur, omnes tragœdiæ et comœdiæ diversitates unice ex sublimitate et formositate nasci. Ridiculus quidem a comœdia abesse posse, vel dimidiatus ille Menander Terentius ostenderit. Atque etiamsi frequentius in formositate ridiculum est, tamen quum ne a sublimitate quidem abhorreat, etiam in tragœdia recte adhibetur, quæ tum quid haberet, quæso, quo a comœdia differret?

#### IX.—*Conclusio.*

His omnibus festiatarum divisionum exemplis nihil aliud efficere studui, nisi, ut, qua ratione distinctionibus istis utendum sit, ostenderem. Ac quum universæ poeseos ambitus illis divisionibus, quas e natura poeseos hausimus, descriptus sit, necesse est, quæcumque præterea carminum diversitates reperiantur, eas omnes ad illa, quæ prima ac necessaria sunt poematum genera, reduci, ac sine illis ne cogitari quidem posse. Sunt autem illa genera numero sedecim, quoniam, quum in quovis carmine hæc tria spectanda sint, argumentum, formæ necessaria vel fortuita ratio, denique pulcritudo, uniuscujusque divisionis membra cæteras distinctiones recipiunt. Atque in argumentis quatuor reperiuntur carminum differentiæ, quarum quum quælibet aut æquabili aut inæquabili forma sit, octo habemus diversitates. Harum vero quum unaquæque formositatem æquæ ac sublimitatem admittat, sedecim omnino sunt genera poeseos. Quamobrem in quolibet poemate judicando primum omnium, ad quod ex his sedecim generibus illud pertineat, investigandum est: tum deinde illas notas, quæ ab experientia petuntur, ordine, quo quæque superior est, adicere decet.

## CLASSICAL AND ORIENTAL LIBRARY AND MUSEUM.

FROM a Catalogue which will probably be offered to the public early next summer, describing a valuable collection of printed

books and manuscripts, engraved gems, medals, and other remnants of antiquity, some notices are here extracted with the proprietor's consent, as they may gratify those numerous readers of our Journal who feel interested in Classical and Oriental Literature. The descriptive Catalogue above mentioned will enumerate not only the printed books, manuscripts, and antiquities, which it is proposed to offer for sale (should not a private contract render the publication unnecessary), but also many extraordinary articles procured by various travellers in different quarters of the globe, forming together a highly valuable library and museum, or cabinet of ancient and modern curiosities, such as can but rarely be obtained at any price. We shall first notice the *printed books*, which do not much exceed in number one thousand volumes; yet among them we find some fine editions of the Greek and Latin classics—Homer, Herodotus, Athenæus, Lucian, Arrian, Xenophon, Diogenes Laertius, Plutarch, Strabo, Diodorus Siculus, Dionysius Halicarnassus, &c.; Snakenburg's Quintus Curtius, Kuhn's Pausanias, Blypius's Ptolemy, with Antoninus's Itinerary, the Theodosian, or Peutingerian Table, &c.; Pliny, Virgil, Appian, Livy, Tacitus, Stephanus de Urbibus, Anthologia Græca, Ammianus Marcellinus, Agathias, &c.: a number of critical works, in Latin, French, and English, illustrating classical literature and antiquities; Montanus's Hebrew Bible; the Bibliotheca Magna Rabbinica (Bartolocci et Imbonati), 5 vols. folio; Castelli Lexicon Polyglotton; Vossius de Idololatria; Hesychii Lexicon Alberti, 2 vols.; Moses Chorenensis, &c. Some of the most rare and valuable works on Eastern languages, antiquities, history, and geography: such as Dr. Herbelot's Bibliothèque Orientale (the best edition, 4 vols. 4to.); Anquetil du Perron's Zendavesta, 3 vols. 4to.; Kleuker's German translation of the Zendavesta, 3 vols. 4to.; Meninski Gramm. Turcica, 2 vols.; Richardson's Arabic and Persian Dictionary, &c.; Rennell's Geography of Herodotus; Moore's Hindu Pantheon; Hamilton's Hedaya, or Musulman Laws, 4to. 4 vols.; Asiatic Researches; Works of Bryant, Maurice, Sir Wm. Jones, &c.: a fine collection of Travels in different languages; Denon's Egypt; Bergeron's "Voyages en Asie," &c.; Doctwell's Græce, 2 vols. 4to.; Morier's, Lord Valentia's, Sir Wm. Ouseley's, and several other modern Travels in the East; besides most of the old works on Asiatic Geography and Antiquities. A valuable collection of Numismatic publications; Bayer's Numism. Samaritana; various Treatises of Vailant, Eckhel, Froelich, Thavonot, Pellerin, the "Collezione Ainsleiana," in 4 vols. 4to., &c. (



Many very splendid and curious works on Classical and Oriental Antiquities; Millin's *Monumens Inédits*, 2 vols. 4to.; Millingen's "*Peintures Antiques*," folio; his *Description of Sir John Coghill's Greek Vases*, folio; his "*Inedited Monuments*;" Spencer's *Olympia*; Gell's *Troy, Ithaca, and Morea*; &c.: Christie's *Etruscan Vases*, (the beautiful folio edition, valued at nine guineas in a recent catalogue, having been printed merely for private circulation;) with many works in Latin, French, Italian, Spanish, Dutch, and English, on various subjects, which our present limits will not allow us to notice more particularly, than to observe that most of them are rare, and many of considerable value:—such as Bayle's and Moreri's *Dictionaries*, 7 vols. folio; Hoffman's *Lexicon*, 4 vols. folio; Hudson's *Minor Geographers*, 4 vols. 8vo.; D'Hancarville's *Ants de la Grèce*, 2 vols. 4to.; Valentyn's *Voyages*, in Dutch, 5 vols. folio, with numerous maps and plates; Varchi and Segui's *History of Florence* (Italian), 2 vols. folio; the *Works of Boccaccio, Ariosto, &c.*

The future Catalogue will next describe a very magnificent collection of Oriental manuscripts, in number exceeding three hundred, and particularly valuable in the estimation of all who devote their attention to works of this nature; since the collection chiefly comprehends volumes actually transcribed in Persia, Turkey, Arabia, or Egypt, and not such inaccurate and inelegant copies as are every year imported from our Indian settlements. Among the Arabic Mss. are, the *Historical Treatise of Assiúthi*; the *Geography of Ebn al Vardi*, &c. Among the Persian are, *Firdausi's Sháh Námeh*; the *Chronicle of Tabari*; the works of *Saadi, Háfiz, Jámi, Oorfi, Nizámi, Attar, Khakani, Saïeb, Máni*, and various other celebrated authors: a most valuable collection of Mss. on the subject of Eastern music; the works of *Hamdallah Cazvini*, a most eminent historian and geographer; of *Mohammed Isfahani*, and other famous geographers: many of the most rare and excellent Treatises illustrating Asiatic history and antiquities; several dictionaries and vocabularies, among which are some probably unique in Europe, and peculiarly interesting, as they relate to the dialects of ancient Persia used by the descendants of the fire-worshippers. There are also many volumes in the *Zend* and *Pehlavi* characters that treat of the Zoroastrian religion; and some curious works on zoology and other branches of natural history. In this fine collection are several large volumes equally precious on account of their antiquity, as of the splendid illuminations and extraordinary paintings with which they are embellished:

of this description are some copies of Firdausi, Nizami, Jâmi, Zacaria Cazvini, Khosrau, Hafiz, and other celebrated writers, which, according to their respective sizes, the beauty and accuracy of their character, and the brilliancy of their numerous pictures, must have originally cost (as indeed certain documents prove) from fifteen and twenty, to sixty, eighty, and one even ninety, pounds.

The Catalogue will describe, in the third place, above 180 antique gems, found in Greece, Italy, Egypt, Asia Minor, Persia, India, &c.; jaspers, agates, onyxes, sardonyxes, cornelians, and other substances, engraved with devices the most curious and interesting. Among these gems are many which exhibit inscriptions equally ancient as uncommon—Babylonian cylinders sculptured with human or monstrous figures and characters of that kind generally called arrow-headed, and cuneiform, wedge or nail-headed, resembling those discovered among the ruins of Persepolis.

The fourth department of this museum comprises above 500 coins or medals, of which some are Greek, and a considerable number Roman; but this branch of the collection is particularly rich in a great variety of coins, both gold and silver, procured at different times, within a few years, chiefly from Persia, Arabia, and Turkey: several fine gold medals of the khalifs of Baghdad, inscribed with legends in the Cufic character; others of the same class in silver; and nearly 200 Cufic coins in brass. A series of beautiful medals struck by the Sassanidan or fire-worshipping kings of Persia in silver, with inscriptions in the ancient Persic or *Pehlavi* dialect, the monarch's head on one side, and a fire-altar on the reverse: of this class there are, besides the silver, many in brass; all extremely rare. The numismatic treasures of this museum cannot as yet be duly appreciated, since the proprietor has allowed considerable numbers of coins to remain in the bags or packages which originally received them in Egypt, Persia, or on the plain of Babylon, where they were found or procured by the friends who transmitted them to England.

The fifth department comprehends a variety of articles not less interesting than gems or medals to the student of classical and Oriental antiquity, in illustrating which they are so eminently useful; curious remains of ancient art, Greek and Roman, Egyptian, Babylonian and Persepolitan, in marble, pottery and metal; lamps, vases, weapons, idols, &c.; numerous bricks found at Babylon, all exhibiting inscriptions in the arrow-headed character, such as appears on the cylindrical gems,

above mentioned. Those inscribed bricks are of various sizes; some exceeding in dimensions a foot square, and three inches in thickness: covered with inscriptions in a similar character, are many fragments of marble brought from the celebrated ruins of Persepolis; also, some sculptured heads from the same place; an Egyptian figure in black stone with an extraordinary inscription, of which the letters seem to be partly hieroglyphical and partly alphabetical: some curious specimens of Egyptian writing on linen, papyrus, &c., discovered in mummies; a roll of beautiful Sanscrit writing, with extraordinary paintings; a small image given to the present possessor by Mons. Denon, who found it in one of the tombs near Thebes; and many other valuable articles brought from different parts of the ancient world.

In the sixth department are comprised various productions of modern art; among which, several may prove highly useful to the student of Eastern literature, in explaining the allusions to certain objects but little known in Europe: different articles of dress and ornament; some fine Persian sabres, daggers, bows, arrows, and other weapons; musical instruments, cabinets with drawers of inlaid-work, or beautifully painted; pen-cases, richly emblazoned with miniature pictures: many admirable portraits and other paintings by Indian and Persian artists; besides many specimens of curious workmanship, brought from America, the South Sea Islands, Ava, China, &c. In this department also are comprehended a few cabinet pictures, the works of European artists: two must be here more particularly noticed, since the proprietor describes them as portraits of the celebrated Italian traveller Pietro della Valle, and of his wife the *Signora Maani*, or, as that ingenious writer in his entertaining letters sometimes calls her (by an equivalent Arabic title), the *Sidi* or *Sitti Maani*. They are represented in their Asiatic costume—whole-length figures, exquisitely painted in oil-colors, with the most minute details. As these pictures are supposed to be *uniques*, a considerable value has been assigned to them by very competent judges; and every Orientalist must feel interested on the subject of Pietro della Valle, whom our immortal Sir Wm. Jones has styled, “the most learned and accomplished of Eastern travellers,” (*Asiat. Res.* vol. iv.) and of his wife, an Asiatic Christian, whose body he would not suffer to be deposited among the infidels of Persia (where she died in 1621, of the *malaria*, at *Mina*); but having made it his companion (*per varios usus*) for nearly five years, (“*condotto meco per tanti viaggi*”) buried it with his own hands (“*l’accommodai là*”).

dentro con le mie mani") in the consecrated ground of St. Paul's Chapel at Rome, July 25, 1626. (See his "Lettera 18. da Roma.") He probably alludes to the portrait above mentioned, when he describes the picture representing Signora Maani on foot; a whole-length figure, clad in the Assyrian habit of her country, which he had caused to be executed for the gratification of his friends at Rome; ("ritratto, di tutta la persona, in piedi, nell' habito Assirio della sua patria, &c."—Lett. 7. du Spahaz, 1619.)

Our present limits will not allow us to notice a multiplicity of other curious objects, the works of ancient or modern artists, contained in this museum: and of the seventh department we shall only observe, that, although not extensive, it comprises many rare and valuable productions of nature, collected, like the works of art above mentioned, from various countries.

## NOTICE OF

*GREEK GRADUS; or, GREEK, LATIN, and ENGLISH PROSODIAL LEXICON; containing the Interpretation, in Latin and English, of all words which occur in the Greek Poets, from the earliest period to the time of Ptolemy Philadelphus, and also the Quantities of each Syllable; thus combining the Advantages of a Lexicon of the Greek Poets and a Greek Gradus: for the use of Schools and Colleges. By the REV. JOHN BRASSE, B. D. late Fellow of Trin. Coll. Camb. 1828. 8vo. 1l. 4s. bds. Baldwin and Co.*

MR. BRASSE has by this work intitled himself to the best thanks of the master, the scholar, and the more advanced student; and we may venture to predict that the book will speedily obtain a place among the better class of school-books. As Mr. B's *Advertisement* is very short, we shall cite it, that he may also speak for himself:—

"In the following pages it has been the great object of the Author to present to the Student, in a cheap and comprehensive form, a Manual, containing the interpretation both in Latin and English, of such words as occur in the principal Greek poets;—the quan-

city of each syllable actually or virtually marked; an authority quoted for the existence and quantity of each word in those writers;—and those terms set down as synonymous which appear to bear a similitude in sense to the principal word. The works of the Greek poets have been diligently examined, and such epithets and phrases annexed to each principal word as are of legitimate usage, and seem best calculated to embellish Greek composition. In the prosecution of his task, the author has occasionally availed himself of the original edition of 'Morell's Thesaurus,' a compilation of immense labor and research, but certainly not generally useful as a *Greek Gradus* for younger students.

"The reader will be pleased to bear in mind, that, throughout the present work, every syllable, which has no *temporal* mark superscribed, is to be considered as *long*.

"Those words to which an asterisk is prefixed, do not occur in 'Morell's Thesaurus.'

"The references to the Greek Poets, it is presumed, are so obvious, that a catalogue of the editions employed in the execution of this work will not be deemed necessary.

"*Widham Cross, Nov. 10, 1827.*"

The edition of Dr. Morell's *Thesaurus* by Dr. Maltby, of which a second edition has been published, is from its bulk more adapted to the purposes of the library than to the use of the school. The bulk of a book we think very objectionable in a school-book. When a boy cannot obtain the desired information without first lifting a ponderous volume, he will often want the bodily energy and the moral courage to look into it; but a book, which he can handle with facility and keep conveniently by his side, will be readily employed. It has always appeared to us that the larger edition of Dr. Ainsworth's *Latin Dictionary* is liable to this objection, and we speak from our own schoolboy recollections. We cannot say that Mr. BRASSE's book will supersede the necessity of Dr. Maltby's *Thesaurus Morellianus* to the ripper scholar; but we can safely say that it will be more convenient and more useful to the student and schoolboy, particularly as the words have English interpretations. In examining the notes at the foot of the page we find references to Dr. Maltby's book, Dr. Blomfield's *Greek Plays*, Dawes, Brunck, Ruhnken, Valckenaer, Toup, Porson, Monk, Pierson, Hoogeveen, Damm, Meursius, Heinrich, Harles, Reiske, Clark, and other critics, sufficiently attesting Mr. BRASSE's scholarship, but presenting nothing particularly new, to which we need invite the attention of our readers. The book is very neatly printed, and the type not too small for veteran eyes. In the *Classical Journal*, Vol. xiv. p. 85. and Vol. xv. p. 27. we

gave some remarks on Dr. Maltby's work, from which Mr. Brasse may derive advantage for a second edition. In order to convey to our readers a correct idea of the way in which Mr. Brasse has performed his useful, but laborious office, we lay before them a few of the articles occurring in the first part of the book, and we think that we shall have said and done enough to recommend the work to their notice:—

ἄσσω, ἄτω, ἄω et ἄσω, v. [in errorem aut damnum induco,] to deceive, to lead into error or danger. Τῇδ' ἔτη ἄστας. Θ. 237. ἑσάν μ' ἑτάροι. κ. 68. ὕψ. ἄδικέω, δηλέω, λωβάω, λυμαίνμαι, σίνομαι, ἰάπτω, βλάπτω, ἀτάω, ἀδίκηω, ἐπηρέδω.

ἄδομαι, ἄδομαι, v. [idem ac præced.] to deceive, to lead into error or danger; more frequently, to go wrong, to be deceived, to be bewildered. Αὐτῷς ἑλυσσασθαι Ἄτην, ἥ πάντας ἄται. Τ. 129. Ἀἰσάμην, οὐδ' αὐτὸς ἀναίνομαι. Ι. 116. Καὶ γὰρ δὴ νῦν ποτὲ Ζῆν' ἄσάτο. Τ. 95. ΣΥΝ. Βλάπτομαι. See ΣΥΝ. of Ἀσσω.

ἄβουλος, ου, ὁ et ἡ, adj. [stolidus, temerarius,] unadvised, rash, imprudent, foolish. Τὰς τῶνδ' ἀβούλους ξυμφυρὰς κἀτοικίσειν. Heracl. 153. ΣΥΝ. Δύσβουλος, ἄγνώμων, ἄνους, ἀνοήμων, ἀνόητος, ἀμύχης, ἀμύχανός, ἀξυνετός, ἀφράδης, ἀφρέδμων, ἀφρων, τὰ χυβουλος.

ἄγαθός, ἡ, ὄν, compar. ἀμείνων, ἀρείων, βελτίων, κρείσσων, λωίων, superl. ἀριστός, βέλτιστος, κράτιστος, λφστός, adj. [bonus, fortis, excellent, good, brave. Εἰσδύων ὕψιν τ' ἀγῆθην, καὶ μῦθον ἀκούων. Ω. 632. ΣΥΝ. Εὐχέλαιος, ἀμύμων, ἀνδρείος, κράτερός, αἰσιός.

ἄγαλμα, ἄγος, τὸ, subst. [ornamentum, statua,] an ornament, a statue, an offering or consecrated gift, an image. Ἰππους ἀγαλμὰ τῆς ὑπερπλοίου χλιδῆς. Ρ. V. 475. ΣΥΝ. Κόσμος, κύδους, εἰδωλόν, ἐξωλόν, ἀνάθημα, εἰκὼν, βρέτας, δαίδαλμα, μνημεῖον. ΕΡΙΤΗ. χρυσεῖον, αἰνόν, μαρμαρῶδες, φαιεῖον, χρυσεύδενον, ἱερὸν, ἀγλήεν, ἐσθλόν, εὐμεγέθες.

Ἀγαμέμνων, ὄνός, δ, Ρ. Ν. Agamemnon. Ἄλλ' ἐνέκ' ἀρητήρως, ὃν ἡτίμησ' Ἀγαμέμνων. Α. 91. ΕΡΙΤΗ. Ἀτρεΐδης, Ἀτρείων, ἀμύμων, κρείων, εὐρυκρείων, ἀφνειός, διωγνήτης, διός, κερδαλέος φρων, ὀλβιόδαιμων, κύδιστος. ΣΥΝ. Ἄναξ ἀνδρῶν, πολίμην λαῶν, Διὶ ἱκέλεός, Ἀτρεὺς υἱὸς δαΐφρονός, ἱπποδάμοιο, Τροίης πτόλιπορβός, Ἀργεῖων ἡγήτωρ, Ἀργεῖων σκηπτοῦχος.

Ἀγάνοφρός, ἡ, ὄν, subst. [comitas, jucunditas,] courtesy, mildness, pleasantness, mirth. Σὴ τ' ἀγάνοφρόσῳ, καὶ σοῖς ἀγάνοις ἐπέεσσιν. Ω. 772. ΣΥΝ. Ἡσυχία, εὐμείνεια, πραΰτης.

ἄγαυός, ἡ, ὄν, adj. [nobilis, admirabilis, superbus,] noble, illustrious, proud. Ἡνώγει Πριάμοσ' ἑκαταλλοὶ Τρῶες ἄγαυοί. Η. 380. ΣΥΝ. Ἀγὰ κλύτος, ἀγαστός, ἀγλαός, ἀριδικίετός, πῶσημιός, φαιδίμιός, τηλεκλύτος, ἐνδοξός, κλεινός, περίφαντός, εὐδοκίμιός, λαμπρός, γενναῖός, ἐπερήφανός, ἀλάδων.

ἄγέλη, ἡ, subst. [armentum propriè boum, cætus,] a herd or drove of oxen, an assembly, a crowd. Ἐν δ' ἀγέλη ποίησ' ἐβῶν ὄρθοκραϊράων. Σ. 573. ΣΥΝ. Ποίμνη, πῶς, ποίμνιον, βόττον, πλῆθος, ἄγρᾶ. ΕΡΙΤΗ. Ἀγρονόμος, εὐειδής, ξάνθη, κέρᾶ, εὐφορβός, αὐτόνομος.

Ἀγλαΐα, ας, ἡ, [Ρ. Ν. (1) Aglaia,] one of the Graces; [et (2) subst. gratia, pulchritudo, splendor,] brilliancy, elegance, grace, splendor. Πήδημα κομφίζονσά σὺν ἀγλαΐᾳ. Electr. 861. 2. ΣΥΝ. Αἰγλή, αἰγλή, λαμπρότης, κόσμος, κάλλος, εὐπρεπεΐα, ἀγλαΐσμα, γάνος, ἀμάρυγμα, ἀμάρυγή. ΕΡΙΤΗ. Ἰμέροσσός, νικηφόρος, τηλεφάνης, εἰρήνη.

Ἀγλωσσός, ου, ὁ et ἡ, adj. [elinguis, barbaro dicendi more utens,] speechless, uncouth in speaking, barbarous. Οὐθ' Ἑλλὰς οὐτ' ἀγλωσσός. Trach. 1062. ΣΥΝ. Κῆκτογλωσσός, ἀναυδός, ἀφωνός, ἀφράδης, βάρεβρος, ἀτέχνης.

ἄγονός, ου, ὁ et ἡ, adj. [non natus, prole carens,] not born, having no children. Αἰὲρ ὄφελός τ' ἄγόνος τ' ἕμεναι. Γ. 40. ΣΥΝ. Ἀγενήτης, ἀτέκνος, ἀπαις, ἀπότης.

## ON THE HOMERIC DIGAMMA.

THE Greek Grammar of Dr. Thiersch of Berlin is not yet sufficiently known to be duly appreciated by the classic scholars of this country. I trust that the translation, on which I am now employed, will render service to his reputation,—which ought to stand very high in philosophy as well as literature,—while it will enable British students, unacquainted with the German tongue, to examine his doctrines, and understand their value. I give here, as a specimen of the work, his history of the Homeric digamma; since, after all that has been published on that subject, no one appears to me to have written so accurate and luminous an account of the celebrated letter as that which Thiersch presents. The German scholar, who may compare my version with the original, will perceive that I have used some of those liberties in compression and arrangement, which form a part of my plan; but I have abstained, for the present, from appending any of my own annotations, wishing what I now offer, if it is not undiminished, to be at least unalloyed.

D. K. SANDFORD.

*College of Glasgow, Dec. 1827.*

## I.

1. That ancient language, out of which arose the Greek, the Latin, and the various branches of Teutonic, had, both in the beginning of words, and between vowels in their internal structure, many consonants, which, in process of time, were partly altogether lost, and partly weakened into aspirate or vowel sounds. A portion of the Greek diphthongs proceeded from this attenuation or rejection.

2. The sounds called Labial ( $\pi, \beta, \phi, f, v,$ ) and Guttural ( $\kappa, \gamma, \chi, ch, q, qu,$ ) were of most frequent occurrence.

3. The attenuation of the *gutturals* displays itself in Quoi  $\alpha$ , Quam  $\epsilon\nu$ , Qualis  $\acute{\alpha}\lambda\acute{\iota}\kappa\omicron\varsigma$ ,  $\eta\lambda\acute{\iota}\kappa\omicron\varsigma$ , &c. (And here, too, the transition from guttural to labial is visible. Thus the oldest shape had probably both, as in QVoi; when the sound was softened, the guttural dropped out, and Voi, that is Foī (Æol.) remained; while, in the next stage, the guttural reveals again its mitigated form in the aspirate of oī.)

4. But in *labial* sounds, at the beginning or in the middle of

words, before vowels and even consonants, the ancient tongue was still more rich. The strongest of labial sounds is heard in the Latin *F*, which, in its figure and its place in the alphabet, answers to the Greek digamma—a letter, that seems to have agreed with *F* in its early pronunciation also, before that was exchanged for the softer sound of *W*.

5. This robust sound was attenuated.

a. In Latin chiefly before *e* and *i*; thus *Festa*, *festis*, *Felia*, *finum*, became *Vesta*, *vestis*, *Velia*, *vinum*.

b. In Greek it passed frequently into  $\phi$  or  $\beta$ ; thus  $\phi\rho\acute{\alpha}\tau\rho\alpha$  for  $\text{Fr}\acute{\alpha}\tau\rho\alpha$ , the form in the Elean inscription,  $\phi\rho\acute{\upsilon}\gamma\alpha\nu\omicron\nu$  (Lat. *frutex*), &c.;  $\beta\rho\acute{\iota}\tau\omega\rho$ ,  $\beta\rho\alpha\delta\acute{\alpha}\mu\alpha\rho\tau\omicron\varsigma$ , and similar words in Æolic;  $\beta\rho\acute{\epsilon}\mu\omega$  (Lat. *fremo*), &c.

6. It disappeared altogether, at least in the majority of dialects, from those words in which the Æolians substituted  $\beta$ , as  $\rho\acute{\eta}\tau\omega\rho$ ,  $\text{P}\acute{\alpha}\delta\acute{\alpha}\mu\alpha\nu\tau\omicron\varsigma$ ,  $\rho\acute{\alpha}\delta\iota\nu\acute{\omicron\varsigma}$  (Æol.  $\beta\rho\alpha\delta\iota\nu\acute{\omicron\varsigma}$ ),  $\rho\acute{\omicron}\delta\omicron\nu$  (Æol.  $\beta\rho\acute{\omicron}\delta\omicron\nu$ ); and from some others, as  $\rho\acute{\iota}\nu$ ,  $\rho\acute{\eta}\gamma\gamma\upsilon\mu\iota$  (Lat. *Irango*),  $\rho\acute{\eta}\xi\iota\varsigma$  ( $\text{Fr}\acute{\eta}\xi\iota\varsigma$  in *Alcæus*, according to the authority of *Trypho*), the verb  $\rho\acute{\eta}\varsigma$ ,  $\eta\varsigma$ ,  $\eta$ , “said,” (otherwise only *attenuated* under the form of  $\phi\acute{\eta}\nu$ ,  $\phi\eta\varsigma$ ,  $\phi\eta$ , or, in the Macedonian dialect,  $\beta\eta\nu$ ,  $\beta\eta\varsigma$ ,  $\beta\eta$ ).

(7. As *QVoi*, *QValis*, show a guttural in connexion with a labial, so, by a comparison of the forms  $\phi\lambda\acute{\alpha}\nu$  and  $\theta\lambda\acute{\alpha}\nu$ ,  $\phi\acute{\eta}\rho$  and  $\theta\acute{\eta}\rho$ ,  $\phi\lambda\acute{\iota}\beta\omega$  and  $\theta\lambda\acute{\iota}\beta\omega$ ,  $\phi\lambda\acute{\iota}\alpha$  and  $\theta\lambda\acute{\iota}\alpha$  (*Etym. Mag. under βλιμάζω and φλιά*), we discover the labial sound before a dental in the ancient constitution of certain words. Thus the above were certainly  $\text{F}\theta\lambda\acute{\alpha}\nu$ ,  $\text{F}\theta\acute{\eta}\rho$  (the *Etym. M.* admits  $\phi\theta\acute{\eta}\rho$  and  $\theta\acute{\eta}\rho$ , p. 451. l. 13.),  $\text{F}\theta\lambda\acute{\iota}\beta\omega$ ,  $\text{F}\theta\lambda\acute{\iota}\alpha$ ; as also  $\delta\acute{\epsilon}\omicron\varsigma$ ,  $\text{ἐδδεισεν}$  were originally  $\text{F}\delta\acute{\epsilon}\omicron\varsigma$  (the digamma remains in *vereor*),  $\text{ἐFδεισεν}$ . Through the abjection of one or the other letter came  $\theta\lambda\acute{\alpha}\nu$  or  $\text{F}\lambda\acute{\alpha}\nu$ ,  $\phi\lambda\acute{\alpha}\nu$ ;  $\theta\acute{\eta}\rho$  or  $\text{F}\acute{\eta}\rho$  (Lat. *fera*),  $\phi\acute{\eta}\rho$ , which  $\phi\acute{\eta}\rho$ , according to *Varro, de Ling. Lat. B. v. p. 45.* was further softened by the Ionians into  $\beta\acute{\eta}\rho$ . So  $\phi\theta\acute{\iota}\sigma\alpha\varsigma$  dropped its  $\theta$  in the form  $\text{F}\acute{\iota}\sigma\alpha\varsigma$ , preserved by *Hesychius* in the gloss  $\gamma\acute{\iota}\sigma\alpha\varsigma$ ,  $\phi\theta\acute{\iota}\sigma\tau\omicron\varsigma$ . In the same manner we may explain the Æolic forms  $\beta\epsilon\lambda\phi\acute{\iota}\nu\epsilon\varsigma$ ,  $\beta\epsilon\lambda\phi\acute{\omicron}\iota$ ,  $\beta\acute{\epsilon}\lambda\epsilon\alpha\rho$  (*Etym. M. under βλήρ*), equivalent to  $\delta\epsilon\lambda\phi\acute{\iota}\nu\epsilon\varsigma$ ,  $\Delta\epsilon\lambda\phi\acute{\omicron}\iota$ ,  $\delta\acute{\epsilon}\lambda\epsilon\alpha\rho$ , by reference to the primitive  $\beta\delta\epsilon\lambda\phi\acute{\iota}\nu\epsilon\varsigma$ ,  $\beta\delta\epsilon\lambda\phi\acute{\omicron}\iota$ ,  $\beta\delta\acute{\epsilon}\lambda\epsilon\alpha\rho$ ; so that  $\beta\delta$  was a middle sound between  $\phi\theta$  and  $\pi\tau$ , as still perceived in  $\beta\delta\acute{\alpha}\lambda\lambda\omega$ ,  $\beta\delta\acute{\epsilon}\lambda\lambda\omega$ , and derivatives from these.

N. B. The German *Zwo*, i. e. *δσωο*, has a similar combination, with *s* intervening. In Greek the *s* first dropped out and  $\delta\text{Fo}$  passed into  $\delta\acute{\omicron}\omega$ , then the *F* also vanished and  $\delta\omega$  produced  $\delta\acute{\omicron}\omega$ ,  $\delta\acute{\omicron}\iota\omega$ . Thus the Latin *ið*, compared with *rus*, the Æol. gen. *Fio*, and the German *dies-er*, shows that the ancient form was  $\tau\text{Fis}$ , which, through the abjection of  $\tau$  or *F*, or  $\tau\text{F}$ , became, in different tongues, *rus*, *is*, *dieser*. In the English *this* the digamma has passed into the aspirate.)

8. In the middle of words the digamma commonly passed into



v. In the beginning of a word also the name of *Velia* displays an *h* thus derived. At first, when founded by Phocæans from Ionia, the city's name was *Félie*, but next, as Herodotus writes it, *Υέλη*, and, posterior to his time, this was changed to *Βέλεα*, and even to *Έλεα*, as it was in Strabo's day. Compare with these varieties the series of its Latin appellations, *Felia*, *Velia*, *Helia*, *Elea*; and take the whole as a convincing proof of the mutability and final extinction of a labial, once distinguished for a plenitude of life and vigor.

9. Lastly, let the student compare *vīcus* with *οἶκος*, *vinum* with *οἶνος*, *βάλλω* with *ἱάλλω*, *Βάκχος* with *Ἰακχος*;— these will make it evident that the digamma and other labials may occasionally be transformed into *o* or *i*. The apparent change of the digamma, in Greek, into simple *gamma*, arose from a mere mistake of the grammarians, who wrote the one for the other. Thus, in the *Lêxicon* of Hesychius we find *γέαρ*, *γισχύν*, and many more, for the genuine *φέαρ*, *φισχύν*, &c. (in Lat. *ver*, *vis*, &c.)

## II.

1. The original force of the labial sound in the ancient digamma, and its attenuation in *φ*, *β*, or change into *o*, *i*, or the aspirate, having been explained, we must now, for the better grounding of that which follows, collect from inscriptions, coins, and the hints supplied by old writers, some specimens of those words, that retained the letter under different shapes and in some dialects, while they dropped it in the more common branches of the Greek tongue.

2. Under the first head we find, in the Elean inscription *FA-ΛΕΙΩΝ* i. e. *Φηλείων* (com. *Ἰηλείων*); *ΦΕΠΟΣ* (com. *ἔπος*; and thus, in Hesychius, *Ἰππον* i. e. *Φππον*, com. *εἰππον*); *ΦΑΡΙΩΝ* Dor. for *Φέργων* (com. *ἔργων*; compare the German *werk* and English *work*); *ΦΕΤΑΣ* Dor. for *Φέρης* (com. *ἔρης*); *ΦΕΦΕΑ* (com. *ἔρεα*; compare the Lat. *vetus*, *velustus*); in the Pœnian tablet *FOI-KIAN* (com. *οἰκίαν*; compare the Lat. *vicus*); in a marble of Orchomenus *ΦΙΚΑΤΙ* (com. *εἰκοσι*—compare the Lacedæmonian *Βέκατι*); *ΦΕΛΑΤΙΗ* (as the name of Elatea); *ΦΕΤΙΑ* (com. *ἔρεα*).

3. Under the second head, or that of coins, may be mentioned

<sup>1</sup> Notwithstanding my promise not to annotate here, I must add to the instances given by Dr. Thiersch, under this important head, the famous *ΑΨΤΟ* of the Delian inscription; *ΕΤΦΑΙΟΙΣ* in the Elean treaty; *ΔΙΦΙ* on the Olympic helmet; *ΦΑΡΩΝ* on the marble of Orchomenus noticed above; *ΦΥΚΙΑ* (i. e. *Foula*) and *ΦΙΣΤΕΛΙΑ*, on other marbles of Orchomenus, Tanagra, and Thebes; *ΠΑΨΑΨΤΑΟΣ*, *ΑΤΑΑΨΤΑΟΣ*, *ΚΙΘΑΡΑΨΤΑΟΣ*, *ΤΡΑΤΑΨΤΑΟΣ*, *ΚΟΜΑΨΤΑΟΣ*, on a marble of Orchomenus discovered by Dr. Clarke; and *ΦΟΙ*, an instance of great value, in a Theban inscription. The examples cited by Thiersch I have merely arranged in that which seems to be their chronological order. B. K. S.

FA, an abbreviation for *Ῥαλεῖων*, in harmony with the inscription already noticed; on those of Elis; *Ῥαξίων*, i. e. *Ῥαξίων*, i. e. *Ῥαξίων*, on those of Axus in Crete.

4. Thirdly, the hints supplied by ancient lexicographers and others are numerous; thus *Βαλκιώτης*, says Hesychius, was the Cretan word for *συνέφησος*, i. e. *Φαλκιώτης* (com. *ἡλκιώτης*); *Ῥάναξ* and *Ῥανήρ* (com. *ἄναξ* and *ἄνῆρ*) are given by Dionysius of Halicarnassus as *Æolic* forms, and *Ῥάναξ* is also quoted from Alcman by Apollonius; *Ῥέθεν* (com. *ἔθεν*) and *Ῥοῖ* (com. *οῖ*) are obtained from Sappho and Alcæus; *Ῥείρανα* (com. *εἰρήνη*) is given as *Æolic* by Priscian; *Ῥέντο* and *Ῥέννου*, i. e. *Ῥέντο* and *Ῥέννου*, are explained; the one in Suidas and Hesychius by *ἔλαβεν*, *ἀνέλαβεν*, and the other in Hesychius by *λάβε*, that is, they are the old digammated shapes of *ἔλετο*, *ἔλτο*, and, by the same substitution through which *ἦνθε* stood for *ἦλθε*, *ἔντο*, and of *ἔλον*, by a similar substitution *ἔνου* or *ἔννου*. To this list many might be added, and its limits might be greatly extended by a comparison of the Greek with the Latin and Teutonic tongues.

### III.

1. From that which has been advanced it appears, that the labial sound, universally, but especially in its most remarkable form, the digamma, was retained in those words which dropped it in the Attic and common dialects, not by the *Æolians* alone, but also by *Ionians*, *Cretans*, and *Doric* tribes. It has been traced likewise in the languages of other nations besides the Greek. The just conclusion is, that this sound was a peculiarity of the old Grecian, and the tongues related to it, and that its alphabetic character was called *Æolic* only because the *Æolians* continued to employ it, as the *Latins* employed their *F*, in writing, while, with the other Greeks, it served merely for a mark of number.

2. Next to general analogy, the foregoing conclusion is supported by the testimony of ancient authors. Thus, Dionysius Halicarn. (Archæol. Rom. p. 16.) treats of the digamma as a letter belonging to the *ANCIENT GREEKS*, who prefixed it, he says, to most words beginning with a vowel; and Trypho (Mus. Crit. No. I. p. 34.) affirms that the *Ionians* and *Dorians* made use of it as well as the *Æolic* tribes.

3. The question as to its use by *HOMER* must, therefore, first be stated without reference to the condition of his poems; thus,

*Is it likely that the Homeric poetry, composed in an early period of Greek history, should have possessed a sound belonging to that ancient epoch, and to the original constitution of the Greek tongue?*

4. We may be inclined to answer this question in the affirmative, although the sound, in the course of centuries, disappeared from the Homeric poems, and was the more certainly neglected in committing them to writing, inasmuch as in Attica, where this process

took place, the alphabetic character of the digamma was out of use.

5. The silence of the ancient grammarians as to *Homer's* use of the digamma does not make against this opinion. They found the copies of the poet destitute of that character, and thought the less of restoring it to its original rights, from perceiving it to be, in actual use, confined to the Æolic dialect.

6. Still, of a sound that exerted so decided an influence over the quantity and form of words, some traces must have remained in the Homeric poetry, which no lapse of time could efface. And these it should be our next step to discover.

#### IV.

1. In the list of digammated words we placed and explained γέννου and γέντο, i. e. Fénnou and Fénto, old forms of ἔλου and ἔλετο. This γέντο or Fénto is found in Hom. Il. N. v. 25, twice in Σ. vv. 476, 477, and in one or two other passages—in all *required by the metre*, which would be destroyed by throwing the initial letter away.

2. Of the same nature are γδούπησαν and γδοῦπος, that is *ἔδούπησαν* and *δοῦπος*. See Hom. Il. A. 45. E. 672. H. 411. K. 329. A. 152. M. 235. N. 154. Il. 88. Odys. Θ. 465. O. 112. 180.

3. On the same principle may be explained the word ἀφανδάνει, Od. II. 387. Instead of the φ, it should be written with a digamma, ἰφανδάνει, that is, the verb is compounded not of ἀπὸ and ἀνδάνω, a very suspicious derivation, but of α privative and *φανδάνω*, the old shape of ἀνδάνω.

#### V.

1. Where the digamma itself has vanished, the traces of its original presence have remained. No where is this so evident as in the pronoun of the third person. Its ancient forms, as was partly pointed out in the list of digammated words, were *Fé*, *Féθεν*, *Foi*, *Fé*. That this pronunciation endured still at the epoch of the Homeric dialect, is demonstrated first by the negative οὐ, which is so placed before them, as if not an aspirated vowel, but a consonant followed it: thus, ἐπεὶ οὐ ἔθεν ἐστὶ χερειών, Il. A. 114. οὐ οἱ ἔπειτα, Il. B. 392. Compare Il. E. 53. P. 410. Od. A. 262. ἐπεὶ οὐ ἐ, Il. Ω. 214. Now, had the pronunciation not been οὐ *Féθεν*, οὐ *Foi*, οὐ *Fe*, both the pronunciation, and afterwards the orthography, must have been οὐχ ἔθεν, οὐχ οἱ, οὐχ ἐ, like οὐχ ὅσιη, Od. X. 412. οὐχ ἐσπέσθη, Il. Γ. 239. and other similar collocations.

2. Another clear trace of a lost digamma is the absence of the paragogic N before this pronoun in *δαίε* οἱ, Il. E. 4. ὥς κέ οἱ αἶθε, Il. Z. 281. οἷ κέ ἐ, Il. I. 255. and a number of other passages, which must have been *δαίεν* οἱ, *κέν* οἱ, *κέν* ἐ, and so on, had they not been pronounced *δαίε* *Foi*, *κέ* *Foi*, *κέ* *Fe*, and the like.

A great many examples of apparent *hiatus* will be remedied by restoring these words to their original form. See Iliad A. 510. B. 239. X. 142. 172. Od. E. 353. Z. 133, &c. The collocation δέ alone, without elision, occurs in more than one hundred instances.

3. In a great number of instances, also, a short syllable is lengthened before the cases of this pronoun, without the aid of *cæsurâ*,—a most decisive proof that they had in their beginning a consonant which gave the force of *position* to preceding syllables.

## VI.

1. By similar tests we may prove that many other words had the digamma in Homeric versification, especially such as are known to have had it in the ancient form of the Greek tongue.

a. *When short vowels suffer no elision before them:* as αὐτοὺς δὲ ἐλώρια Il. A. 4. (read *Feλώρια* and compare *Γέντο*, i. e. *Γέντο* above); Ἀτρεΐδης τε ἀναξ, Il. A. 7. (read *Fάναξ*, and compare above Il. 4.)

b. *When in composition, also, neither elision nor crasis takes place:* as διαειπόμεν, ἐπιάνδρε, ἀπόμενε, ἄεργος, ἀγής, ἀέκητι, ἀελπίς, ἐκάεργος, θεοειδής, αἴψα, which are compounded of words that, according to various authorities, had the digamma in the old language.

c. *When verbs, where it appears that they should have the temporal augment, take the syllabic,* as ἔαξε, ἔαξαν, Il. H. 270. Od. I. 298. ἔαλη, Il. N. 408; *or have the digamma converted into υ still remaining;* as εὔαδεν, Il. E. 340. P. 647.

2. In this way it may be easily demonstrated, that most of those words, which were pronounced with the digamma in the ancient tongue, retained the same peculiarity in the Homeric language. The non-elision of vowels before them will alone be a sufficient test with reference to many vocables. Thus, with reference to several beginning with α; and particularly, under the words ἀναξ and ἀνάσσω, see the Misc. Crit. of Dawes, p. 141. who has collected all the examples in Homer, and amended those passages which seem to oppose this notion.

3. With reference to words that begin with ε, it is necessary to observe;

a. That the *syllabic augment*, originally, did not differ from *reduplication*, (as the forms τετόκοντο, λελαθέσθαι, λελάκοντο, λελαχεῖν, πεφραδέειν testify), so that digammated verbs would have the digamma prefixed also to their augments. For example, since *ἔλπομαι* was really *Feλπομαι*, and εἶκω *Feῖκω*, therefore Ὀδυσῆα ἐέλεπετο, Od. Ψ. 345. should be Ὀδυῆα *FeFeλεπετο*; εἰς ὧπα εἵοικε, Il. Π. 158. should be εἰς ὧπα *FeFeοικε*, and so in similar instances.

b. But since, even in Homer's time, the first consonant of the reduplication was so far shaken, that it appeared only in certain words, and in these not *universally* (for we find

ἐλαχον, ἐλαχε, &c. as well as λελάχητε, Il. Ψ. 76. λελάχωσι, Il. Η. 800.), so it is manifest that the digamma before ε may be equally affected, and that there is nothing inexplicable in such collocations as δεδάηκας ἔφοικε, Od. Θ. 146. ὅστις φοῖ τ' ἐπέφοικε, Il. Γ. 392. and a few more of the same kind.

4. Homer appears to have preserved the digamma in the following words, besides those already mentioned: ξαρῖδον, οἶδα and other parts of that verb; εἶδος, εἶδωλον, εἰκοσι, ἐκών, ἐκητι, εἰλέω and its varieties and derivatives; ἐλίσσω, ἐλιξ, ἐγῶμι and its derivatives; ἔπος, εἶπον, &c.; εὖς and ὄς; ἔργον, ἐργα, &c.; ἐρέω, ἐρῶ, ἔσπερος, ἔτης, ἔτος, ἡδύς and ἡδομαι; ἦθος, ἶον, ἰονθάς, ἴς, ἴσος, ἴσημι, ἴτυς, οἶκος and words connected with it; οἶνος and its derivatives.

5. Again, some words seem to have been digammated by Homer, as to the digamma of which, neither inscriptions nor any other relics of antiquity afford evidence. Such are ἀλις, ἀλῆναι, ἀλῶναι, ἀραιός, ἄρνες, ἄστυ, ἔδνον, ἔθειραι, ἔθνος, ἕκαστος, ἕκηλος, ἦνοψ, Ἥρη, ἡχέω, ἡχί, ἱκμάς, οὐλαμός, οὐλος.

## VII.

1. But few words however are used by the poet, *without exception*, in the manner required by the digamma, with which they commenced; viz. such as but rarely occur. These are ἀλῶναι, ἀραιός, ἔδνον, ἔθειραι, ἔθνος, ἔσπερος, ἔτης, ἐρῶ, ἦνοψ, ἶον, ἰοδρεφές, ἰονθάς, οὐλαμός.

2. In all the rest, either a greater or less number of instances oppose the digamma. But few, however, as we have seen, in the case of εἶ, οἶ, ἐ, &c. Next to these, the digamma is maintained most steadily in the words ἄναξ, ἄστυ, εἶμα, and cognate vocables; and εἰοικε (φέφοικε or ἔφοικε), a word which occurs in 115 places, only nine of which reject the digamma. With regard to the exceptions, in the case of these words, therefore, it may be received as certain, that the ignorance of later times, when the digamma had been banished from the Homeric poems, and the alterations to which the poems were subjected, were the real causes of their introduction.

3. But in the case of other words, considered as having had the digamma, so many places and such undeniable readings militate against the use of this letter, that the ignorance above alluded to, and the alterations produced by it, will not suffice to clear up all difficulty. Thus, there appears in twenty-five places βοῶπις πότνια Ἥρη, leading us to the form Φήρη; and, on the other hand, we find θεῷ λευκώλενος Ἥρη in twenty-one places, supported by χρυσόθρονος Ἥρη in two. Even in the same book this difference occurs: thus, λευκώλενος Ἥρη, A. 55. πότνια Ἥρη, *ibid.* 551. χρυσόθρονος Ἥρη, *ibid.* 611. In the same way πότνια Ἥβη, Il. Δ. 2. is opposed by καλλιφρυγὴν Ἥβην, Od. Α. 602. μελιτδέα οἶνον, Il. Ζ.

258. K. 579. Od. I. 208, &c. by μελιηδέος οἶνον, Il. Σ. 545. Od. Γ. 46. The like happens with regard to the words ἄρες, ἐκάς, ἕκαστος, ἐκών, ἔργον, ἡδύς, Ἴλιος, Ἴρις, ἴσος, οἶ &c.

4. The use of the digamma is equally variable in the tense and moods of verbs. Thus, to φάχω, and the substantive φαχή, which reveal themselves in μέγα ἰαχόν, Il. Δ. 506, P. 317. μέγα ἰάχουσα, Il. E. 343. γένετο ἰαχή, Il. Δ. 456, &c. is opposed ἀμφιαχίαν, not ἀμφιφιαχίαν, Il. B. 316. Against ἀποφείπη, Il. I. 506. αἶσιμα παρφειών, Il. Z. 62. H. 121. νῦν δέ με παρφειπούσι ἄλοχος, Il. Z. 337. stands μή σε παρείπη, Il. A. 555. From φάγω comes ἤξε in ἵππειον δέ οἱ, ἤξε, Il. Ψ. 392. although φάξεν, ἔφαξεν, ἐφάγη, are so frequent and established, that ἔαξα and ἐάγηρ remained even in the Attic dialect. Against φάναξ, φάνασσε, stands ἡνάσσε; against φελίσσω, εἰλίπους; against φῖφι, Ἰφικλείδης. Thus φίδον and ἴδον, ἐφουκῶς and εἰκυῖα, φέπος ἐνίσπω, &c. contradict one another.

5. Since, then, on the one hand, the existence of the digamma, and, on the other, its frequent suppression, have appeared as facts, and since the former can as little be mistaken as the latter denied, or ascribed solely to the ignorance of grammarians and transcribers, the question arises, *How can these apparent contradictions be reconciled?*

6. Priscian says that, in scansion, the Æolians sometimes reckoned the digamma for nothing. The example adduced by him is ἄμμες δ' ἑφράναν, from which it appears that δέ, in apostrophe before the digamma, suppresses that letter, in the same manner as that in which it suppresses, in the like case, a following aspirate. Accordingly, the following places do not militate against the digamma, since in them it was suppressed by δ': οἴσσετε δ' ἄρν' ἑτερην, Il. Γ. 103; περισσεῖοντο δ' ἔθειραι, Il. T. 382. (but περισσεῖοντο ἔθειραι, i. e. φέθειραι, Il. X. 315.); περὶ θῆ δ' ἔο αὐτοῦ, Il. T. 384. and in various passages, ἵππῳ δ' εἰσάμενος; τόν δ' ἴδον; ἄς δ' οἶδ' εἰ; Τηλεμάχῳ δ' εἰκυῖα; νῦν δ' ἕκαθεν; εὖ δ' οἶκαδ' ἰκέσθαι; ἐν δ' οἶον ἔχευεν, &c. &c.

7. The licence given to the simple δέ cannot be refused to ὄδε, ὠδέ, οὐδέ, and so τὸδ' εἰπέμεναι, Il. H. 375. ὠδ' εἶπησιν, Il. H. 300. οὐδ' ὧ παιδί ἀμύνει, Il. Π. 522. may stand without offence.

8. Γέ exerts the same force as δέ in the suppression of a following aspirate. Since, then, δέ suppresses the digamma as well as the aspirate, the same privilege may be allowed to γέ; and we may preserve, without any offence to the digamma, αὐτὰρ ὅγ' ὄν φίλον υἱόν, Il. Z. 474. εἰ κείνω γ' ἐπέεσσι, Il. Ξ. 208. and, in other places, τοί γ' ἴσασι; ἦ σύ γ' ἄνακτος, &c.

9. If, then, we may consider it as proved that, in the case of apostrophe after δέ, ὄδε, ὠδέ, οὐδέ, γῆδέ, γέ, ὅγε, the digamma of the next word disappears, it can scarcely be doubted that, in conformity with this practice, the digamma should be dropped.

after other apostrophised words also.\* Hence we may deduce the general rule, that *after apostrophe the digamma is thrown away.* And thus, according to the analogy of δ' εἰσάμενος, δ' εἰκῦα, &c., we find ὄφρ' εἰδῆ, Il. O. 406. ὄφρ' εἶπω, Il. H. 68. and, in a similar manner, ἰν' εἰδῆς; ἄρματ' ἀνάκτων; κέδν' εἰδυῖα; κάλ' εἰκῦα; εἰσομ' ἐκάστην; ἔσθι' ἔκκηλος; τέρμαθ' ἐλίσσομεν; δάμνημ' ἐπέεσσι, &c.

10. Still a much greater number of places remains that reject the incipient digamma in words to which it belonged, without any apostrophe to suppress that letter: so that the question arises, *Whether the digamma may be supplanted as well by the necessities of versification as by the influence of apostrophe?*

11. To account, generally, for the disappearance of the digamma, let us observe,

a. What was previously said as to its *attenuation* and *rejection*, whence we may understand how some words, originally digamated, such as Φαίηρ, Φελένη, Φύδωρ, entirely lost the digamma in the Homeric dialect; and how others, though they retained digamma in themselves, lost it in their derivatives, as Φῖφι in Ἰφθίμος, Ἰφικλείδης; Φίδον in Ἰδομενεύς; Φελίσσω in εἰλίποδες; Φίπος in ἐρίσπω.

b. The disappearance of other consonants from the beginning of words. Thus μάλευρον and ἄλευρον; κατήνη (Thessalonian) and ἀτήνη; especially that of σ in ἄλς, *Lat.* sal, *Eng.* salt; ἔε, *Lat.* sese, *Eng.* self; ἔζειν, *Lat.* sedere, *Eng.* sit; ἔξ, *Lat.* sex, *Eng.* six; ἐπρά, *Lat.* septem, *Eng.* seven; ὑπέρ, *Lat.* super; ὑπό, *Lat.* sub; ἴς, *Lat.* sus, *Eng.* sow; and from the middle of words, as Μοῦσα, *Spartan* Μῶα; Κλέουσα, *Spart.* Κλεῶα; παιζουσῶν, *Spart.* παιδδῶν; Μουσᾶων, *Lat.* Musarum; ποιητᾶων, *Lat.* poetarum, &c.

[To be continued.]

## LITERARY INTELLIGENCE.

LATELY PUBLISHED.

*The Delphin and Variorum Classics*, Nos. 105 to 108, containing *Livy*. Pr. 1l. 1s. per No.—Large paper, double. Present Subscription, 983.

As it may not be convenient to new Subscribers to purchase at once all the Nos. now published, Mr. Valpy will accommodate, such by delivering one or two back Nos. (with each new No. till the set is completed. Very few copies are left for disposal.

*Greek Gradus*; or, *Greek, Latin, and English, Prosodial Lexicon*: containing the Interpretation, in Latin and English,

of all words, which occur in the Greek Poets, from the earliest period to the time of Ptolemy Philadelphus, and also the quantities of each syllable; thus combining the advantages of a Lexicon of the Greek Poets and a Greek Gradus: for the use of schools and colleges. By the Rev. J. BRASSE, B.D. late Fellow of Trin. Coll., Camb. One thick Vol. 8vo. Price 24s. boards.

Professor Anthon's edition of *Dr. Lempriere's Classical Dictionary* of all the Proper Names mentioned in ancient authors: with Tables of Coins, Weights, and Measures, in use among the Greeks and Romans; a Chronological Table; and other additions now first subjoined. Edited by E. H. BARKER, Esq. Published by John Bohn. Price 17s. 6d.

This edition is (with slight verbal corrections and accentuations of the Greek words) a reprint of the English edition of 1797, and contains the very extensive and valuable additions and alterations (4000 in number) introduced into the sixth American edition by the learned Professor Anthon, of Columbia College, New York, who has, by deed according to American law, assigned to the present editor, E. H. Barker, Esq. his interest in those additions and alterations; in order to protect him, by the English copyright law, from any unauthorised reprint of them in England. The new matter is all indicated by brackets, and the longer articles are specified in the preface of Professor Anthon, which is retained in this edition. The latest discoveries in geography by the travellers Dr. R. D. Clarke, Sir W. Gell, Hobhouse, Belzoni, &c., are introduced; every accessible information in philosophy, history, chronology, biography, bibliography, etymology, philology, oriental and general literature, particularly German literature, is given; and Professor Anthon has dispersed over the work a great variety of satisfactory and novel opinions on the most interesting questions, not derived from any book, but the results of his own investigations, and the convictions of his own mind. One thick Vol. Octavo.

*Bagster's Comprehensive Bible*, on fine large writing paper, having four inches of margin for Ms. notes, being intended to supersede expensive and voluminous interleaved Bibles. Pr. 3l. 15s. bds.; or half-bound strongly in vellum, 4l. 4s. This Bible contains 4000 Notes, with 500,000 Parallel Passages, extensive Introductions, and copious Indexes. Four editions are now on sale: on crown paper, 1l. 10s.; on demy paper, 2l. 5s.; on royal paper, 3l. 10s.; and, as above, on stout writing paper, 3l. 15s.

*A New Edition of Ainsworth's Latin Dictionary*, improved by Dr. JAMIESON. Price 15s. 6d. bds.

The above is the only complete Octavo edition which contains all the words in the Latin-English part of the Quarto Dictionary.



*A Latin Grammar*, compiled from the best editions of the Roman Classics now extant, and adapted to the mode of teaching by Termination. By D. B. HICKIE, Master of Bracondale School, near Norwich. *Price 6s. 6d. bds.*

The object of the present publication is to correct the *falsities* and supply the *defects* of the common Grammar. Many scholars have of late engaged, professedly, in a similar undertaking, and with similar views; but all have wholly overlooked the *two great errors* which disgrace the Eton Grammar, and which above all required correction—*wrong Genders* and *false Perfects*; not to speak of the absurdity of clogging the Latin Verb with a host of *Supines*, which never existed except in the brain of Grammarians.

*The Germany of C. Cornelius Tacitus*, from Passow's text; and *the Agricola*, from Brotier's text: with critical and philological remarks, partly original, and partly collected. By EDMUND HENRY BARKER, of Thetford, Norfolk. Fourth edition revised, for schools and college-lectures. *Price 5s. 6d. bds.*

*Valpy's Virgil*, with *English Notes* at the end, Original, and selected from the *Dolphin* and other editions. No Interpretation. *Fifth Ed. Price 7s. 6d. 18mo.*

The body of Notes forming the Appendix constitutes an excellent commentary on Virgil; and must prove of peculiar benefit to the pupil in clearing up difficulties of the sense or the metre. But these explanatory notes are of still farther utility, as tending to lead juvenile minds into a train of inquiry that will expand their ideas and facilitate their progress in classical literature. The notes of Voss in particular contribute highly to enrich the present impression.—*New Monthly Mag.* April, 1817.

*Rules and Exercises in Homeric and Attic Greek*, with a short account of *Greek Prosody*, by D. K. SANDFORD, M.A.

Professor Sandford, son of the pious and learned Bishop Sandford, has in this work furnished the Greek student with valuable Exercises. He has judiciously availed himself of the labors of the most eminent critics and grammarians, from Dawes to Matthiæ; and thus condensed their peculiar observations into a practical form. We have no doubt that this young scholar will soon rank with these masters of classical criticism. We shall on a future occasion give a more ample detail of this book: in the mean time, we with pleasure inform our readers that the Professor is preparing for the press a translation, with annotations, of the Greek Grammar by Dr. Thiersch of Berlin.

## I. PREPARING FOR THE PRESS.

MR. SCHOLEFIELD, the Greek Professor at Cambridge, is engaged in preparing a New edition of *Middleton on the Greek Article*.

The Index to the new edition of *Stephens' Greek Thesaurus* will be ready early in the spring. Hopes had been entertained that it would have appeared long ago, but the Editors never contemplated the extent of, or the labor required for, such a work. It may be perhaps satisfactory to state that no time has been lost, but that five or six persons have been engaged on it since August, 1826; and the No. 39, which is to contain it, will be double the size of a regular No.

## PAPERS READ BEFORE THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND.

I. Memoir concerning the Chinese. By John Francis Davis, Esq., M.R.A.S.

II. On the Philosophy of the Hindús. Part I. By H. T. Colebrooke, Esq., Director R.A.S.

III. Singular Proclamation, issued by the Foo-yuen, or Sub-Viceroy, of Canton. Translated from the Chinese by the Rev. Robert Morrison, D.D., M.R.A.S.

IV. On the Púrik Sheep of Ladakh, and some other Animals, principally of the Sheep and Goat kind; with general Observations on the Country of Ladakh, &c. By Wm. Moorcroft, Esq.

V. Mémoire on Sirmór. By the late Capt. G. Rodney Blane, Engineers, Bengal.

VI. Essay on the Blúlls. By Major-Gen. Sir John Malcolm, G.C.B. and V.P.R.A.S.

VII. On the Philosophy of the Hindús. Part II. By H. T. Colebrooke, Esq., Director R.A.S.

VIII. Account of the Banyan Tree, or *Ficus Indica*, as found in the ancient Greek and Roman Authors. By G. H. Noehden, LL.D., Secretary R.A.S.

IX. Translation of a Sanscrit Inscription, relative to the last Hindú Monarch of Dehli, with Comments thereon. By Capt. James Tod, M.R.A.S.

X. Analytical Account of the Pancha Tantra, illustrated with occasional Translations. By Horace Hayman Wilson, Esq., M.R.A.S., Secretary to the Asiatic Society of Bengal.

XI. Inscriptions on Rocks in South Bihár. Described by Dr. Buchanan Hamilton, M.R.A.S., and explained by H. T. Colebrooke, Esq., Director R.A.S.

XII. Comments on an Inscription on Marble, at Madhucarghar ; and on three Grants inscribed on Copper, found at Ujjayani. By Major James Tod, M.R.A.S.

XIII. Three Grants of Land, inscribed on Copper, found at Ujjayani, and presented by Major James Tod to the Royal Asiatic Society. Translated by H. T. Colebrooke, Esq., Director R.A.S. With Fac-simile Copies of the Grants.

A Transcription of these Grants in the Modern Sanscrit character is given.

XIV. Some Account of a Secret Association in China, entitled the Triad Society. By the late Dr. Milne, Principal of the Anglo-Chinese College, Malacca.

XV. A short Account, of the Sauds. By Wm. H. Trant, Esq., M.P., M.R.A.S.

XVI. Extracts from Peking Gazettes. Translated by John Francis Davis, Esq., M.R.A.S. Communicated by Sir G. T. Staunton, Bart., V.P.R.A.S.

XVII. Memoir on Bundelkhund. By Capt. James Franklin, of the Bengal Cavalry, M.R.A.S.

XVIII. Observations on the Lepra Arabum, or Elephantiasis of the Greeks, as it appears in India. By Whitclaw Ainslie, M.D., M.R.A.S.

Notes A, B, C, D, to this Paper.

XIX. *Eugraphia Sinensis* ; or, the Art of Writing the Chinese Character with Correctness : contained in Ninety-Two Rules and Examples. To which are prefixed, Some Observations on Chinese Writing. By John Francis Davis, Esq., M.R.A.S. With Eight Plates of Chinese Examples.

XX. An Account of Greek, Parthian, and Hindu Medals, found in India. By Major James Tod, M.R.A.S., with a Plate of Medals.

XXI. On the Valley of the Setlej River, in the Himalaya Mountains, from the Journal of Capt. A. Gerard ; with Remarks by H. T. Colebrooke, Esq., Director R.A.S.

XXII. Extracts from the Peking Gazette for 1824. By John Francis Davis, Esq., M.R.A.S.

XXIII. On the Śrāwacs or Jains. By Major James Delamaine, Bengal Army.

XXIV. On the Philosophy of the Hindús. Part III. By H. T. Colebrooke, Esq., Director R.A.S.

XXV. Enumeration of the various Classes of Population, and of Trades and Handicrafts, in the Town of Bareilly, in Rohilkhund, formerly the Capital of the Rohilla Government. By Robert Thomas John Glyn, Esq., M.R.A.S.

XXVI. Report of a Journey into the Batak Country, in the interior of Sumatra. By Messrs. Burton and Ward, Baptist Missionaries.

XXVII. Extract from the Akhlak è Náseri, a Work written by Náser ud Dín, about the middle of the Thirteenth Century.

XXVIII. On Inscriptions at Temples of the Jaina Sect in South Bihár. By H. T. Colebrooke, Esq., Director R.A.S. With a Fac-simile of an Inscription.

—— Description of Temple of the Jainas in South Bihár and Bhaghalpur. By Dr. Francis Buchanan Hamilton, M.R.A.S.

—— Description of the Temple of Párs'wanát'ha, at Samét Síkhar. By Lieut.-Col. Wm. Francklin, M.R.A.S.

XXIX. On the Sráwás or Jains. By Dr. Francis Buchanan Hamilton, M.R.A.S.

XXX. An Account of an Inscription found near Trincomalee, in the Island of Ceylon. By Sir Alex. Johnston, Knt., V.P.R.A.S. With a reduced Fac-simile of the Inscription.

XXXI. Two Edicts from the Hoppo of Canton to the Hong Merchants. Translated by John Francis Davis, Esq., M.R.A.S.

XXXII. A Cufic Inscription found in Ceylon, Communicated by Sir Alex. Johnston, Knt., V.P.R.A.S.; with a Transcription in modern Arabic, and a Translation by the Rev. S. Lee, A.M., M.R.A.S. With a reduced Fac-simile of the Inscription.

XXXII.\* A Letter to the Secretary relating to the preceding Inscription. By Sir Alex. Johnston, Knt., V.P.R.A.S.

XXXIII. On the Philosophy of the Hindús. Part IV. By H. T. Colebrooke, Esq., Director R.A.S.

XXXIV. On the Dialects of the Arabic Language. By the late Professor Carlyle.

## FOREIGN LITERARY INTELLIGENCE.

### *Contents of the Journal des Savans for July, 1827.*

Lettera a S. E. il Duca di Stradifalco, del Dottore Teodoro Panofka, sopra una Iscrizione Greca del teatro Siracusano. Friderici Osanni, de Philistide Syracusarum reginâ Commentatio. [Article by M. Letroune.] 5 pages. Voyage à Peking à travers la Mongolie, en 1820 et 1821, par M. Timkoffski, traduit du Russe, par M. N—. revu par M. Eyriès, publié avec des corrections et des notes par M. Klaproth; ouvrage accompagné d'un atlas qui contient toutes les planches de l'original, et plusieurs autres inédites. 10 pages. [Abel-Rémusat.] Dictionnaire des ouvrages anonymes et pseudonymes, composés, traduits ou publiés en Français et en Latin, &c.; accompagné de notes historiques et critiques, par M. Barbier, tom. 4. 7 pages. [2nd Article, by M. Raynouard.] Initia Philosophiæ ac Theologiæ ex Platonicis fontibus ducta, sive Proeli et Olympiorum, in Platonis Alcibiadem Commentarii. 16 pages. [3d Article by M. Cousin.] Histoire de Bretagne, par M. Daru. 8 pages. [2nd Article by M. Daunou.] Histoire Naturelle des Mammifères; par M. Geoffroy de Saint Hilaire. 3 pages. [M. Tessier.] Nouvelles Littéraires, 12 pages.

*August.*—Dictionnaire des Sciences Naturelles, dans lequel on traite méthodiquement des différens Etres de la Nature, &c.; to which is added, a Biography of the most celebrated Anatomists, by several of the professors at the King's Garden, and at the principal Colleges of Paris. Vol. xxxi.—xlviii. 7 pages. [2d Article by M. Abel-Rémusat.] A History of Mohammedanism, comprising the Life and Character of the Arabian Prophet, and succinct Accounts of the Empires founded by the Mohammedan arms; an Inquiry into the Theology, Morality, Laws, Literature, and Usages of the Mussulmen, and a View of the present State and Extent of the Mohammedan Religion; by Charles Mills, translated from the English 2d edition by M. P.—10 pages. [The Baron Silvestre de Sacy.] Nouveaux Mélanges Historiques et Littéraires, par M. Villemain. 7 pages. [M. Daunou.] Inscriptions Antiques à Comite Carolo Vidua in Turcico itinere collectæ. 9 pages. [3d Article by M. Letronne.] Apologétique de Tertullien, nouvelle édition accompagnée du texte en regard, par M. l'Abbé Félix Allard. 8 pages. [M. Raynouard.] Flora Brasiliæ Meridionalis, auctore Augusto de Saint Hilaire. 4 pages. [M. Tessier.] Ancient unedited Monuments, Painted Greek Vases, from collections in various countries, illustrated and explained by J. Millingen. 8 pages. [M. Letronne.] Nouvelles Littéraires. 8 pages.

*September.*—Amours Mythologiques, traduit des Métamorphoses d'Ovide, par M. de Bongerville; 2d edition. 11 pages. [M. Raynouard.] Monographie de la Famille des Hirudinées, par M. Moquin-Tandon. Essai sur les Dédoublemens ou Multiplications d'Organes dans les Végétaux, par le même. 5 pages. [M. Abel-Rémusat.] Œuvres complètes de Tacite, traduction nouvelle, avec le texte en regard, par M. J. L. Bournouf. 11 pages. [M. Daunou.] Frid. Aug. Guil. Spohn de Lingua et Literis veterum Ægyptiorum, cum permultis tabulis lithographicis, ligeras Ægyptiorum tum vulgari tum sacerdotali ratione scriptas explicantibus, atque interpretationem Rosettanæ aliarumque inscriptionum et aliquot voluminum papyraceorum in sepulcris repositum exhibentibus. Accedunt Explicationes Grammaticæ atque Glossarium Ægyptiacum. Edidit et absolvit Gustav Seyffarth.—Gustavi Seyffarth Rudimenta Hieroglyphices. Accedunt explicationes speciminum hieroglyphicorum, glossarium atque alphabeta cum xxxvi. tabulis lithographicis. Lettre à M. le Duc de Blacas d'Aulps sur le nouveau système hiéroglyphique de MM. Spohn et Seyffarth, par M. J. P. Champollion le jeune. 11 pages. [The Baron Silvestre de Sacy.] Ancient unedited Monuments, Statues, Busts, Bas-reliefs, and other remains of Grecian Art, from collections in various countries, published and explained by J. Millingen. 11 pages. [M. Letronne.] Nouvelles Littéraires.

#### *Institut Royal de France, and Literary Societies.*

The subject for a prize which the Academy will decree at its public meeting in July, 1829, is:—The exact exposition of the system of philosophy known by the name *Neoplatonism*, an eclectic or syncretic philosophy which was taught by the philosophers of the Alexandrian school, and by the contemporary schools; especially by those of Athens and Rome, from the end of the second century of the Christian era until the conquest of Egypt by the Muselman Arabs. The competitors are invited, above all,

to examine whether this philosophy be only the primitive doctrine of Plato, or to demonstrate in what respect it differs from it; and in that case, to point out what these systems may have borrowed from the Oriental doctrines, as well as from the Christian doctrine, and from those of the sects that have sprung from it.—The prize is a gold medal, in value 1500 francs. The works are to be written in French or Latin, and will be received until the 1st of April, 1829., .

The competitors are informed that the Academy will not return any of the works that shall have been sent to the meeting; but the authors will have the privilege of taking or having copies made.

*Oriental Works sold by Dondey and Dupré, at their Oriental Library, Paris.*

1. Abulfedæ Africa, Arabice; curavit J. G. Eichhorn. Göttingæ, 1791, in 8vo. 2 fr. 50 cent.

2. Abulfedæ Tabulæ quædam Geographicæ, et alia ejusdem argumenti specimina, e cod. Biblioth. Leidenis: hunc primum Arabice edidit F. Th. Rinck. Lipsiæ, 1791, in 8vo. 7 fr. 50 cent.

3. Exercitationes Æthiopice, sive observationum criticarum ad emendandam rationem grammaticæ semitæ, specimen primum. Scripsit D. Herm. Hupfeld. Lipsiæ, 1825, in 4to. 4 fr. 50 cent.

4. De Pentateuchi versionis Syriacæ, quam Peschito vocant, indole, commentatio critico-exegetica. Scripsit L. Ilrzel. Lipsiæ, 1825, in 8vo. 5 francs.

5. *Jacobi Golii Lexicon Arabico-Latinum*, contextum ex probatioribus Orientis Lexicographis; accedit Index Latinus copiosissimus qui Lexici Latino-Arabici vicem explere possit. Lugd. Batav. 1553, in folio, bound in calf, and in excellent condition, with several Ms. notes by the late Danish Orientalist Rasmusen, to whose library it belonged. 436 francs.

6. Ahmedis Arabsiadæ vitæ et rerum gestarum Timuri, qui vulgo Tamurlanes dicitur, historia. Latine vertit et adnotationes adjecit S. H. Mauger. Leovardiæ, 1767, 3 vol. in 4to. 56 francs.

7. Ab ben Ali Taleb Carmina Arabice et Latine; edidit et notis illustravit Gerardus Kuypers. Lugd. Batav. 1745, in 8vo. 7 fr. 50 cent.

8. Harethi Moalaca cum Scholiis Zuzenii e codicibus Parisiensibus; et Abulokæ carmina duo inedita e codice Petropolitano, edidit, Latine vertit, et commentario instruxit Vullers, typis regijs. Arabicis. Bonn. 1827, in 4to. 6 francs., .

9. Specimen Historiæ Arabum, sive Greg. Abulfarajii Malatii.  
VOL. XXXVI. CL. II. NO. LXXII. X

ensis de origine et moribus Arabum succincta narratio, in lingua Latinam conversa, notisque e probatissimis apud ipsos authoribus fusiis illustrata: opera et studio Edv. Pocockii, Oxoniæ, 1650, in small 4to. containing a great number of manuscript notes. 16 francs.

10. Scholæ Syriacæ libri tres; una cum dissertatione de literis et lingua Samaritanorum, auct. J. Leusden. Ultrajecti, 1658, in 18mo. 4 francs.

11. Synopsis Institutionum Chaldaeorum et Syrorum, auct. J. Altingio. Francofurti ad Mœnum, 1747, in 12mo. 3 fr. 50 cent.

12. Acta S.S. Martyrum Orientalium et Occidentalium, edente Steph. Evodio Assemano, qui textum Chaldaic. recensuit, Lat. vertit, et adnotat. illustravit. Romæ, 1748, in folio, 58 francs.

13. Specimen Philologicum, exhibens con pectum operis Ebn Chaldani de viis illustrium virorum, publicæ disceptationi committit B. F. Tydeman. Lugduni Batavorum, 1809, in 4to. 10 fr. 50 cent.

14. *The Annals of Tabari*; the Arabic text accompanied by a Latin translation opposite to it. Griefswald, 1826. Mr. Rosgarten, the Oriental professor, invites Orientalists to subscribe to the publication of *these celebrated annals*; the 1st vol. of which will appear in 1827, price 12 francs, payable after delivery. The Ms. from which the translation will be made, belonged to the library of l'Atabek Togralbeg of Mosul in the 6th century of the Hejra.

15. Abulghasi Bahadur Chani, Historia Mongolorum et Tatarorum, nunc primum Tatarice edita, auctoritate et munificentia illustriss. Comit. Nicolai de Romanzoff. In fol. ix. and 183 pages, 3 leaves of various readings, and 5 of nomenclature. Casan and Petersburg. This work is a valuable acquisition to Oriental literature.

16. French and Arabic Dictionary, by the late Boethor, Egyptian professor of modern Arabic at the Royal College of living Oriental Languages at Paris; revised and enlarged by A. Caussin de Percival, professor of modern or vulgar Arabic at the Royal College of Oriental Languages; to which is added an index of Arabic words, 2 vols. in 4to. Paris. The impression of this important dictionary is pursued with all diligence. The Egyptian author of this work devoted the last 15 years of his life to the composition of it; taking the Dictionnaire de l'Académie as its model or basis. The Marquis de Clermont-Tonnerre, animated with zeal for the propagation of Oriental literature, has purchased or obtained possession of the manuscript, and has put it into the hands of M. Caussin de Percival to revise and publish, who will add to it extracts from the celebrated Spanish and Arabic Dictio-

ary of Canes, &c. &c. To render this Dictionary more complete, M. Cussin will add to it an index, wherein the Arabic words will be arranged in alphabetical order, referring to the pages wherein the use and signification of these words will be explained. This index will also serve as an Arabic and French Dictionary.

The work will be printed by Firman Didot, in 2 parts, in 4to. and published in six deliveries of 160 pages each, one of which will appear every six months, price 12 francs.

17. *Geographi Græci Minores*. Hudsonianæ editionis adnotationes integras cum Dodwelli dissertationibus edidit; suasque, et variorum adjecit; textum denique recensuit et varias lectiones subjecit, versionem Latinam recognovit, copiosissimis denique indicibus ac tabulis in ære incisus instruxit Johannes F. Gail. vol. 1. continens *Hannonis et Scylacis periplos*. Parisiis, Rege Christ. auctante, typis regis excusum. 1826. xviii. and 624 pages, in 8vo.

18. *C. C. Taciti Opera*, auspice Corbière Comité, variorum ordinum insignibus decorato, internarum in Gallia rerum administratore, regnante Carolo decimo, optimo principe. 3d and 4th vol. in folio. Paris, 1826 and 1827. 80 copies only; 2 printed.

19. *Scriptorum Veterum* nova Collectio e Vaticanis codicibus edita, etc. autore Maio. in 4to. Romæ, 1826. The 2d vol. of this Vatican Collection is already published.

20. *Cornelii Nepotis quæ exstant*, cum selectis superiorum interpretum sui que animadversionibus edidit Arg. van Staveren. Edit. nova, auctor, curante Guil. Henr. Bardili. Accedunt Corn. Nep. Fragmenta Guelpherbyhana cum Jac. Frid. Heusingeri defensionibus; omniumque vocabulorum ac rerum index Bosianus multo quam antea plenior et emendatior, ex typograph. soc. Wurtemb. Price 1½ thal. Stutgardt, 1820.

M. Bardili endeavours to prove against Lambin that the text of Cornelius Nepos which we possess is not the true one; and that a compiler, in the time of the Emperor Theodosius, extracted, abridged and arranged that part of Cornelius Nepos which treats of the foreign generals.

21. *Biographie Universelle*, ancient and modern; or a history in alphabetical order of the public and private lives of all men who have distinguished themselves, &c. A work entirely new, edited by a society of literary and learned men. vol. 49. Paris, in 8vo.

work two more vols. which are in the press; viz. vols. 50 and 51, which comprise the letters W, X, Y, and Z. Price of each vol. 8 francs; to each vol. may be added a book containing 16 portraits, price 3 francs. A copy of the whole work on vellum with the engravings has been struck off, price of each vol. 600 francs.



22. *Lettres de St. Basile le Grand, de St. Grégoire de Nazianze, et de St. Jean de Chrysostome*, translated into French from the Greek, and arranged in historical order, by J. L. Genin, professor of rhetoric. Paris, in 8vo. 1827, at Rusand's.

23. *Philonis Judæi Paralipomena Armenia*, libri videlicet quatuor in Genesin, libri duo in Exodum, sermo unus de Sampsonē, alter de Jona, tertius de tribus angelis Abrahamæ apparentibus; opera hactenus inedita, ex Armenia versione antiquissima ab ipso originali textu Græco ad verbum stricte exæquata sæculo quinto, nunc primum in Latinam fideliter translata per J. B. Aucher, Venetiis, 1826, typis Cænobii P. P. Armeñiorum.

24. *Les Commentaires de Cesar*, translated into French by Toulangeon: a new edition, with the text revised and corrected by A. Pommier; to which is added, a great variety of explanatory notes, embellished with a portrait of Cæsar, and a map of Gaul. Paris, 1827, price 12 francs.

25. *Euripidis Andromache*; recognovit, adnotationi Barnesii, Musgravii, Brunckii fere integræ suam adjecit, scholia emendatiora et indices adjecit J. D. Kœrner. Züllichau, Darmaun, in 8vo. price 1 rix-dollar, 1 gr.

26. *Q. Horatii Flacci Opera*, ad Mss. codices Vaticanos, Chisianos, Angelicos, Barberinos, Vallicellanos, aliosque, plurimis in locis emendavit, notisque illustravit, præsertim in iis quæ Romanas antiquitates spectant, Carolus Fea. Denuò recensuit, adhibitisque novissimis subsidiis curavit F. H. Bothe. Heidelbergæ, 1826. 2 vols. in 8vo. price 5 florins, 30 kr.

27. The poem of *Gracius Faliscus* on hunting with dogs, in German and in Latin, published by C. G. Perlet. Leipsic, Hahn, in 8vo.

28. *Sanhoniathonis Berytii* quæ servantur fragmenta de cosmogonia et theologia Phœnicum, Græce versa a Phylone Byblion, servata ab Eusebio, Præparat. Evang. l. 1. Græce et Latine. Recognovit, emendavit, notis selectis Scaligeri, Bocharti, Vossii, Cumberlandi, aliorumque, et suis animadversionibus illustravit J. C. Orellius. Lipsiæ, Hinrichs, in 8vo. price 12 gr.

29. *Cornelli Taciti de situ, moribus, et populis Germaniæ libellus*; textum recognitum, cum selecta varietate lectionis, brevique tum aliorum, tum sua annotatione edidit G. Gunther. Helmstadii, Fleckelsens, in 8vo. price 4 gr.

30. *Aristotelis Rerum Publicarum Reliquiæ*; collegit, illustravit, atque prolegomena addidit C. F. Neumann. Heidelbergæ, Oswald, in 8vo. price 1 florin, 30 kr.

31. At the Typographical Society of Milan, the collection of *Poeti Classici Italiani antichi e moderni*, in 32mo. with the por-

traits and lives of each poet. The number of volumes already published exceeds 50.

32. *La Lyre brisée*, dithyrambe de M. Agab, translated into Arabic verse, in 8vo. 44 pages. Paris, 1827.

33. FRID. AUG. GUIL. SPOHN, de Lingua et Literis veterum Ægyptiorum, cum permultis tabulis lithographicis, literas Ægyptiorum tum vulgari tum sacerdotali ratione scriptas explicantibus, atque interpretationum Resettance aliarumque inscriptionum et aliquot voluminum papyraceorum in sepulcris repertorum exhibentibus. Accedunt Grammaticæ atque Glossarium Ægyptiacum. Edidit et absolvit *Gustavus Scyffarth*, in Acad. Lips. Prof. D. *Pars prima, cum imagine vitæque Spohnii*. Lipsiæ, 1825, in 4to. *Gustavi Scyffarth Rudimenta Hieroglyphicæ*. Accedunt explanationes speciminum hieroglyphicorum, glossarium, atque alphabetum cum xxxvi. tabulis lithographicis. Lipsiæ, 1825, in 4to.

34. *Mémoire sur l'Éducation Classique des Jeunes Médecins*: Notice on the classical education of young doctors in medicine; on medical education with regard to chemistry, or panegyric of the doctrine of Hippocrates, by Dr. \*\*\*. 63 pages, in 8vo. Paris, 1827. *Conson*. Dissertation on the Prognostics of Hippocrates. Critical Animadversions on the new edition of the translation of Hippocrates' whole works in Greek, Latin, and French.

35. *Bible*. M. Marchand du Breuil, printer, No. 80, Rue de la Harpe, Paris, is publishing the *Prospectus* of a new edition of the *Bible*, by *Vence*; or the Holy Bible in Latin and French, with literal, critical, and historical notes, prefaces, and dedications, from the Commentary of Dom Augustin Calmet, Abbé de Sénones, the Abbé de *Vence*, and the most celebrated authors who have facilitated the interpretation of the Holy Scriptures. This 6th edition, revised, corrected, and enriched with new notes, will be published at once in 4to. and in 8vo. in 25 vols. on fine paper; price per vol. in 4to. 12 francs, in 8vo. 9 francs; the 1st vol. will be published in 1827. The Atlas in fol. will be published in five numbers, at 5 francs each number. The 4th page of the *Prospectus* is a specimen, containing from the 18th to the 22d verses of the 8th chapter of Genesis, in French and Latin, with notes, in which the Hebrew words are printed without the vowel-points. The type has been cast expressly for this edition by Firman Didot. Paris.

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*Asiatick Elegance* is accepted.

The *Critical Canons* of Blomfield and Monk in our next.

We shall give the 'Observations on' Porson's Letters to Travis,' at the end of the Letters.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

I beg to refer you to a letter of Mr. TATE inserted in the 4th No. of the *Classical Journal*, p. 896; in which he requests you to reprint therein Dr. Moor's Essay on the Greek Prepositions, and "undertakes in a subsequent No. to state his objections to some parts of the Essay, and to give to the learned world his own hypothesis of THE ORIGIN OF CASES,—a paper which he ventures beforehand to say, will be found very plain and intelligible at least, and quite free from all mixture of bad metaphysics."

The Essay was most promptly reprinted by you; but I have never seen the trace of an attempt on the part of Mr. Tate to redeem his engagement, though I anxiously searched for something of the kind in all your succeeding Numbers for years afterwards, until I commenced a wandering life on the Continent.





